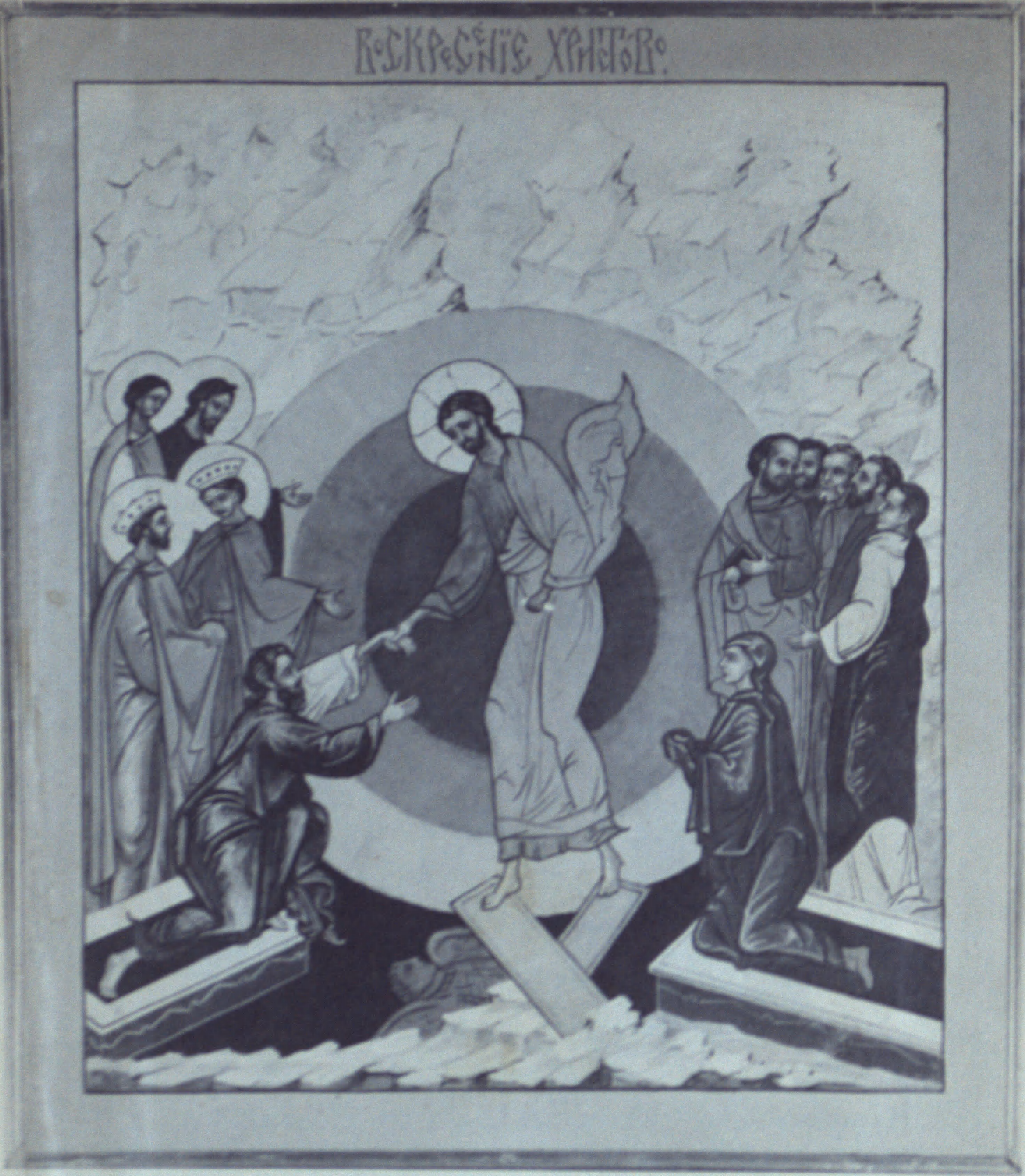

Воскресеніе Христово

CHRIST THE REDEEMER

CHRIST THE REDEEMER CHURCH

TENTH ANNIVERSARY – 1955-1965

Beatissime Pater,

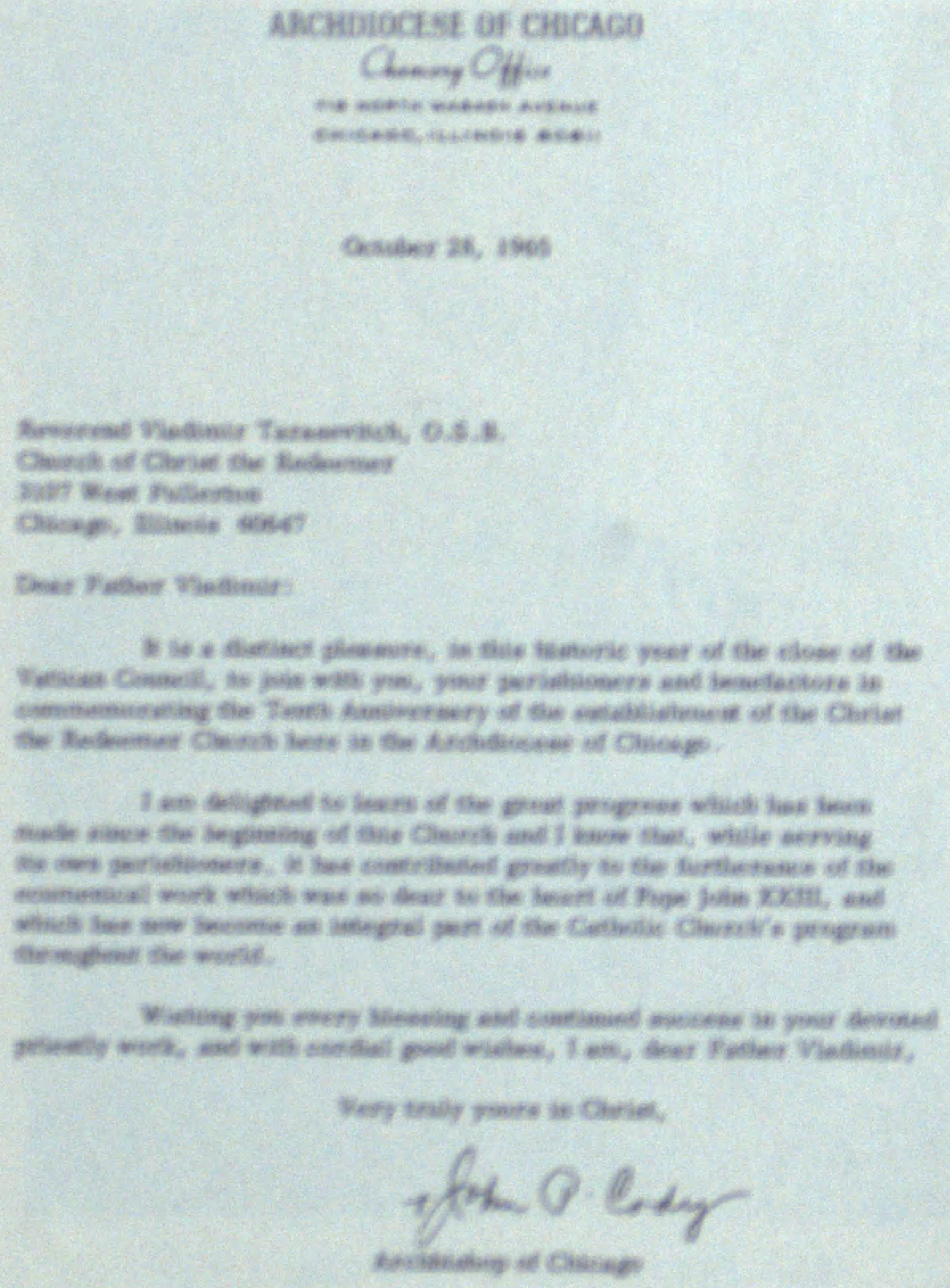
Ioannes Chrysostomus et Vladimirus Tarasevich O.S.B. ad Sanctitatis Tuae solium provoluti humiliter petunt, ut sibi cunctisque christifidelibus Alboruthenis suis curis commissis Apostolicam Benedictionem, supernorum munerum auspicem, impertiaris, occasione decimi expleti anni ex quo in urbe Chicagia sua ipsorum paroecia condita est, a Christo Redemptore appellata.

Peramanter in Domino

Paulus PP. VI

die 22 Martii 1965

Most Reverend John P. Cody, D.D.
Archbishop of Chicago



ARCHDIOCESE OF CHICAGO
Chancery Office
[illegible] NORTH WABASH AVENUE
CHICAGO, ILLINOIS [illegible]

October 28, 1965

Reverend Vladimir Tarasevitch, O.S.B.
Church of Christ the Redeemer
3107 West Fullerton
Chicago, Illinois 60647

Dear Father Vladimir:

It is a distinct pleasure, in this historic year of the close of the Vatican Council, to join with you, your parishioners and benefactors in commemorating the Tenth Anniversary of the establishment of the Christ the Redeemer Church here in the Archdiocese of Chicago.

I am delighted to learn of the great progress which has been made since the beginning of this Church and I know that, while serving its own parishioners, it has contributed greatly to the furtherance of the ecumenical work which was so dear to the heart of Pope John XXIII, and which has now become an integral part of the Catholic Church's program throughout the world.

Wishing you every blessing and continued success in your devoted priestly work, and with cordial good wishes, I am, dear Father Vladimir,

Very truly yours in Christ,

John P. Cody
Archbishop of Chicago

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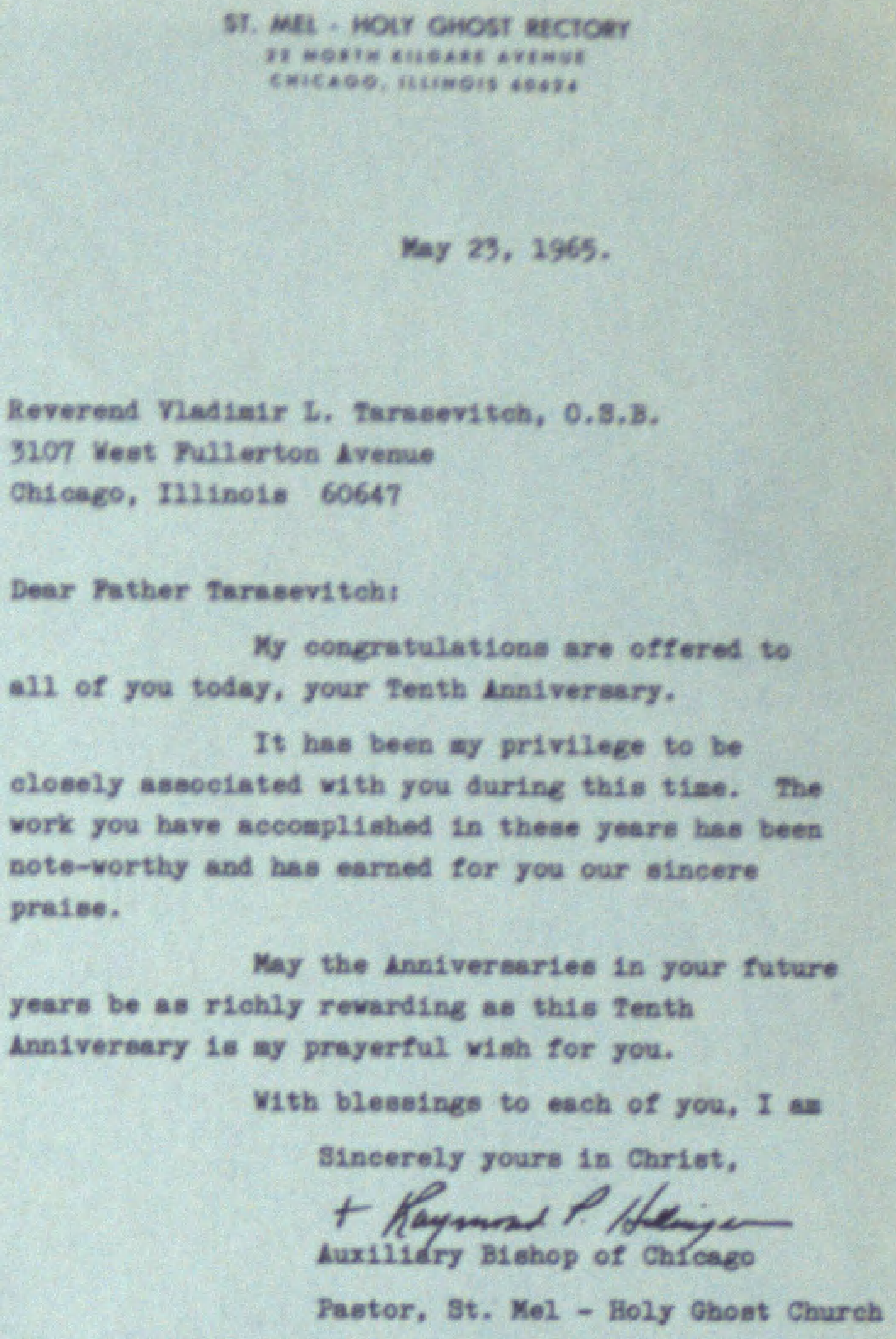
The English Choir Of
Christ The Redeemer Church

Most Rev. Raymond P. Hillinger, D.D.



ST. MEL - HOLY GHOST RECTORY
22 NORTH KILDARE AVENUE
CHICAGO, ILLINOIS 60624

May 23, 1965.

Reverend Vladimir L. Tarasevitch, O.S.B.
3107 West Fullerton Avenue
Chicago, Illinois 60647

Dear Father Tarasevitch:

My congratulations are offered to all of you today, your Tenth Anniversary.

It has been my privilege to be closely associated with you during this time. The work you have accomplished in these years has been note-worthy and has earned for you our sincere praise.

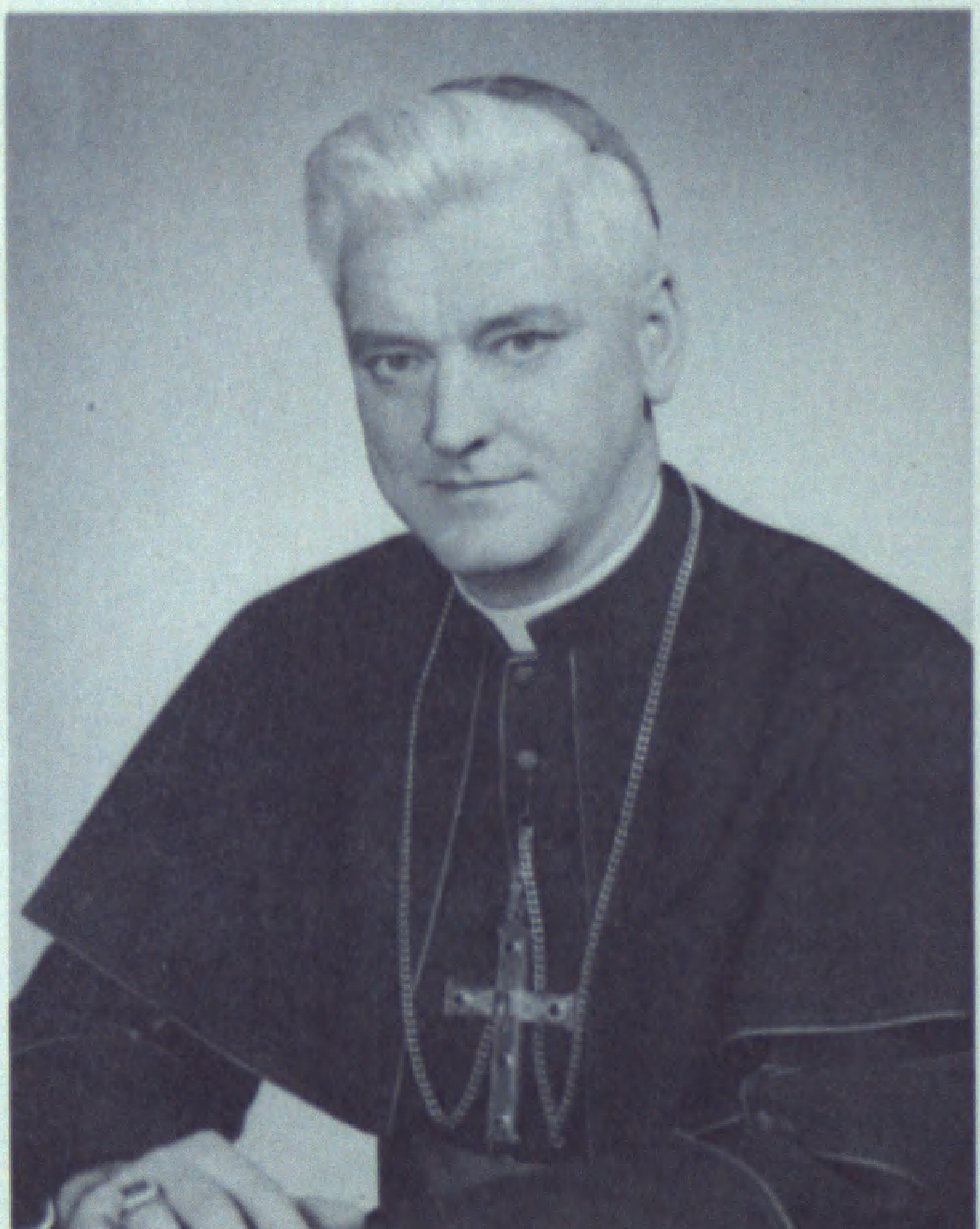
May the Anniversaries in your future years be as richly rewarding as this Tenth Anniversary is my prayerful wish for you.

With blessings to each of you, I am

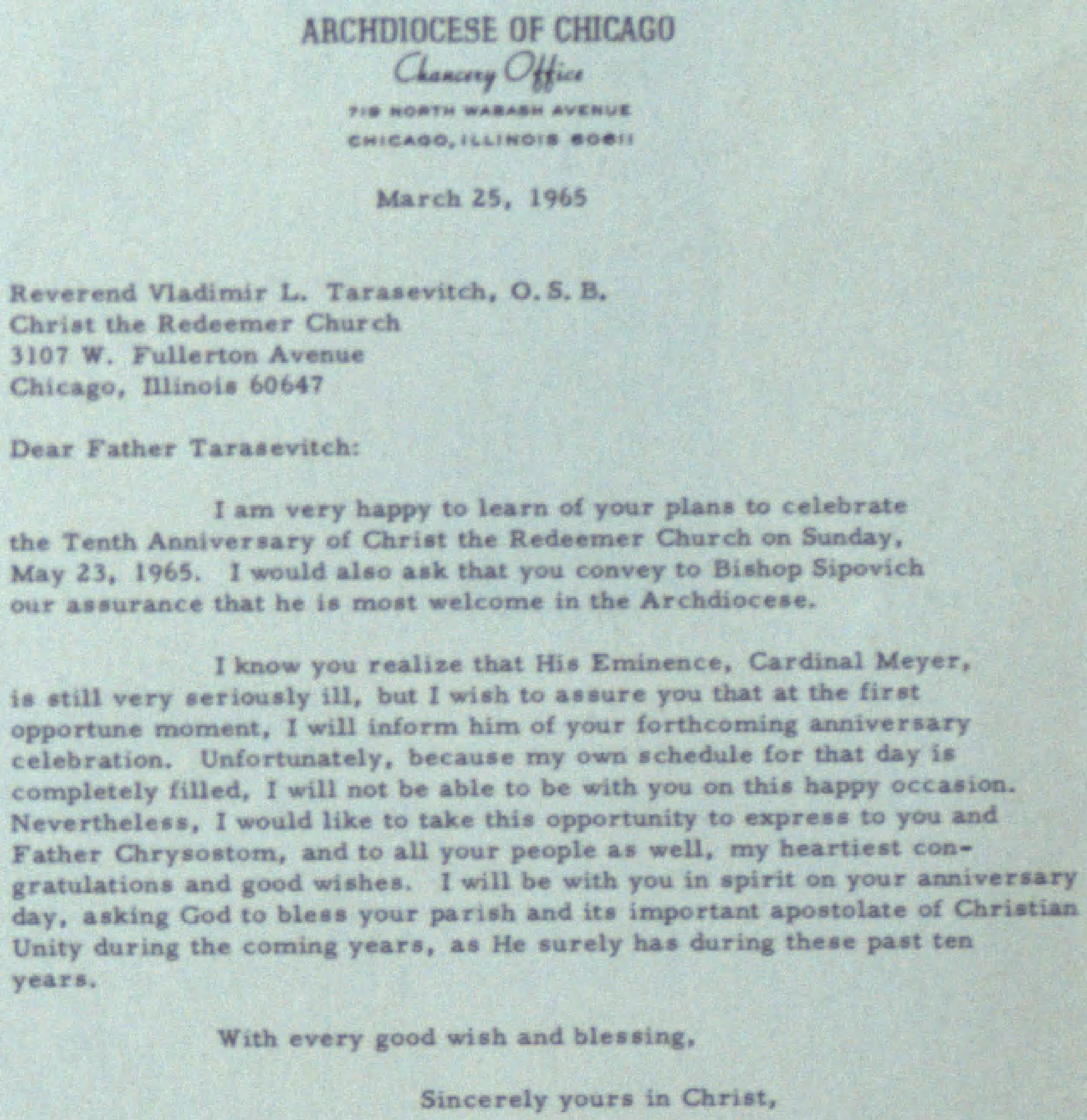
Sincerely yours in Christ,

+ Raymond P. Hillinger
Auxiliary Bishop of Chicago

Pastor, St. Mel - Holy Ghost Church



Most Rev. Cletus F. O'Donnell, D.D.



ARCHDIOCESE OF CHICAGO
Chancery Office
719 NORTH WABASH AVENUE
CHICAGO, ILLINOIS 60611

March 25, 1965

Reverend Vladimir L. Tarasevitch, O. S. B.
Christ the Redeemer Church
3107 W. Fullerton Avenue
Chicago, Illinois 60647

Dear Father Tarasevitch:

I am very happy to learn of your plans to celebrate the Tenth Anniversary of Christ the Redeemer Church on Sunday, May 23, 1965. I would also ask that you convey to Bishop Sipovich our assurance that he is most welcome in the Archdiocese.

I know you realize that His Eminence, Cardinal Meyer, is still very seriously ill, but I wish to assure you that at the first opportune moment, I will inform him of your forthcoming anniversary celebration. Unfortunately, because my own schedule for that day is completely filled, I will not be able to be with you on this happy occasion. Nevertheless, I would like to take this opportunity to express to you and Father Chrysostom, and to all your people as well, my heartiest congratulations and good wishes. I will be with you in spirit on your anniversary day, asking God to bless your parish and its important apostolate of Christian Unity during the coming years, as He surely has during these past ten years.

With every good wish and blessing,

Sincerely yours in Christ,

+ C. F. O'Donnell
Most Reverend Cletus F. O'Donnell
Vicar General

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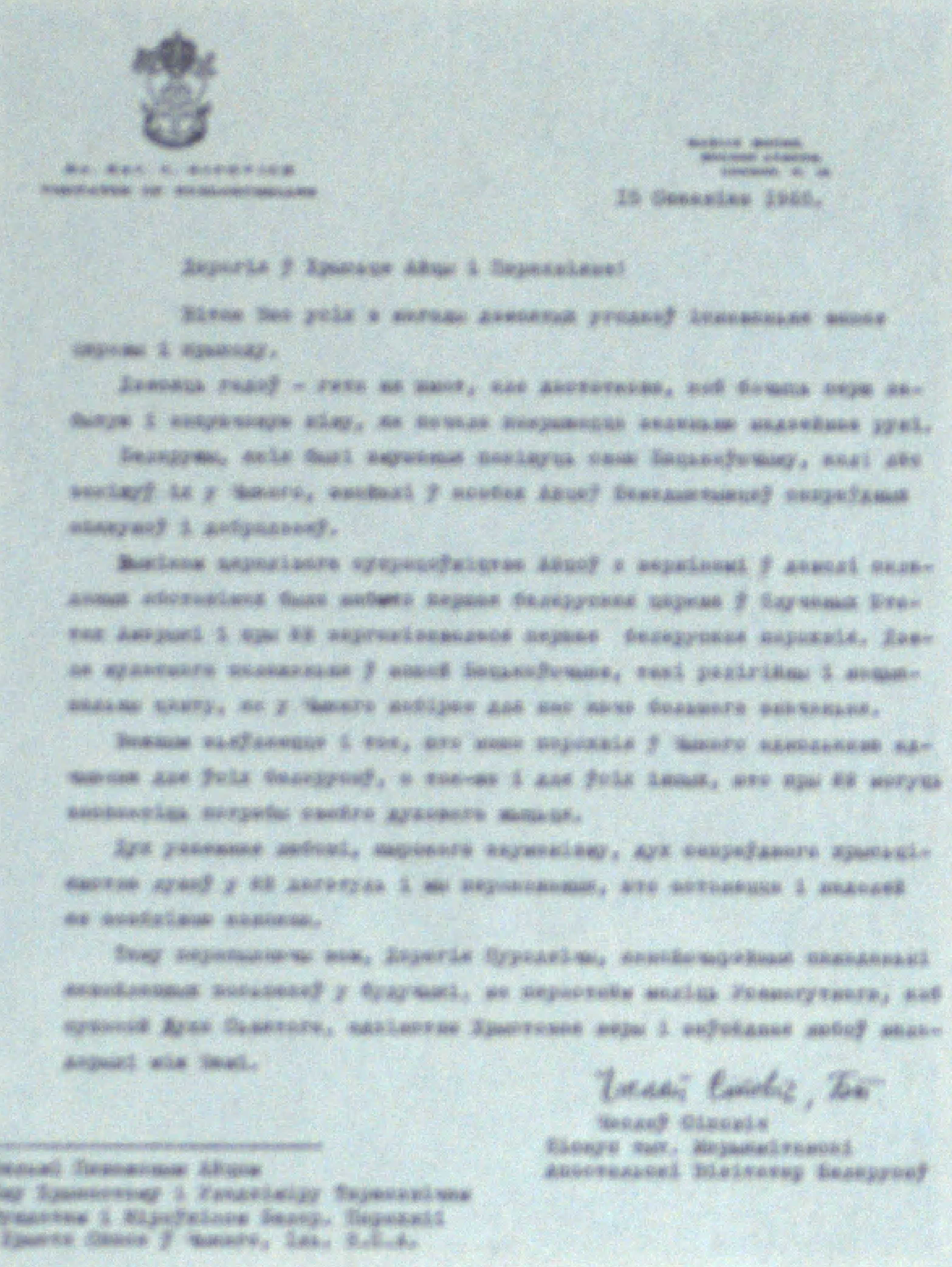
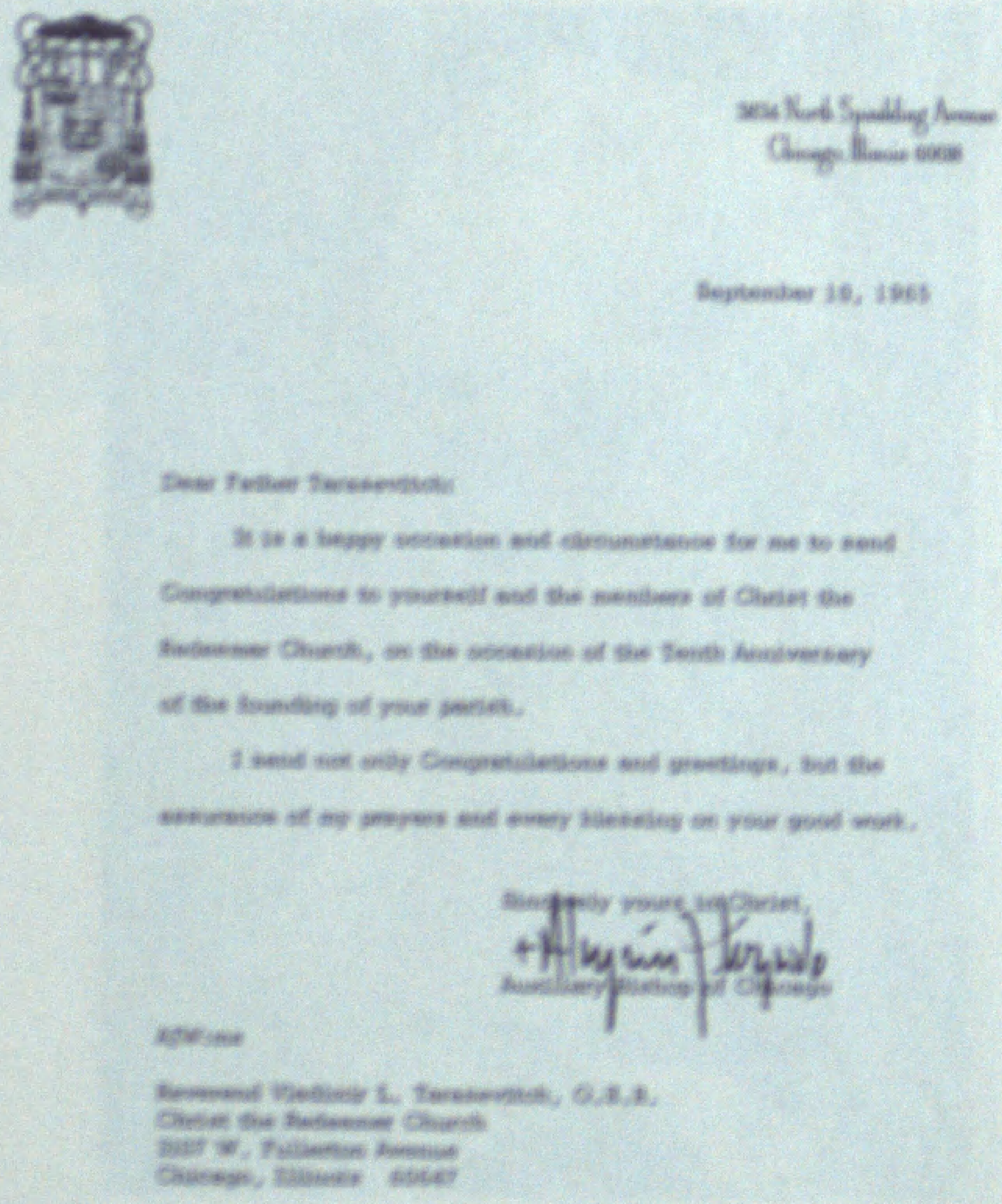
St. Aloysius Church
Rev. Aloysius J. Hinterberger, Pastor

Most Rev. Ceslaus Sipovich, D.D.



Most Rev. Aloysius J. Wycislo, D.D.



[illegible] North Spaulding Avenue
Chicago, Illinois 60618

September 10, 1965

Dear Father Tarasevitch:

It is a happy occasion and circumstance for me to send Congratulations to yourself and the members of Christ the Redeemer Church, on the occasion of the Tenth Anniversary of the founding of your parish.

I send not only Congratulations and greetings, but the assurance of my prayers and every blessing on your good work.

Sincerely yours in Christ,
+ Aloysius J. Wycislo
Auxiliary Bishop of Chicago

AJW:[illegible]

Reverend Vladimir L. Tarasevitch, O.S.B.
Christ the Redeemer Church
[illegible] W. Fullerton Avenue
Chicago, Illinois 60647

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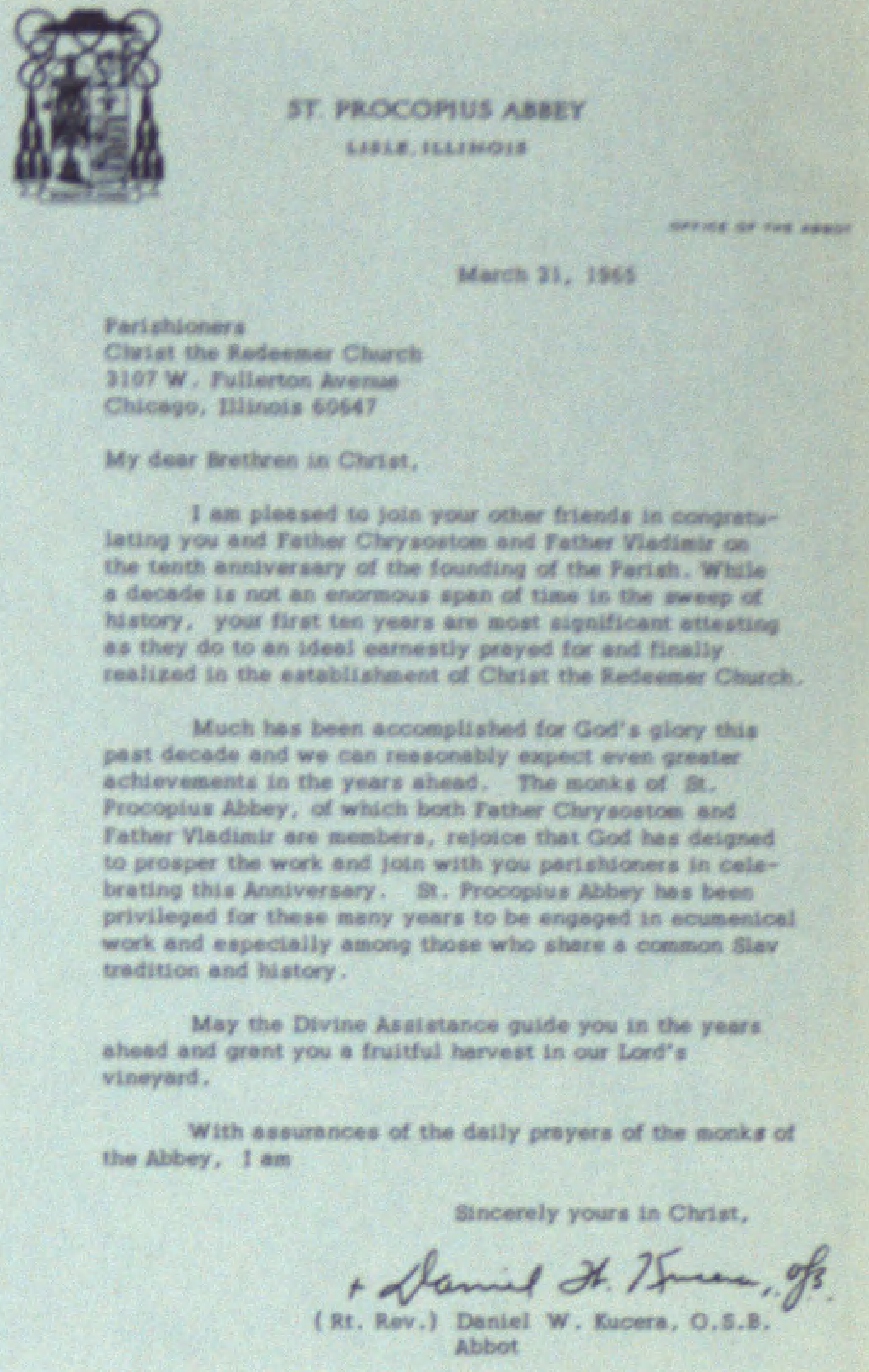
Whiteruthenian Byelorussian
Association in The State of Illinois

Rt. Rev. Daniel W. Kucera, O.S.B.



ST. PROCOPIUS ABBEY
LISLE, ILLINOIS

OFFICE OF THE ABBOT

March 31, 1965

Parishioners
Christ the Redeemer Church
3107 W. Fullerton Avenue
Chicago, Illinois 60647

My dear Brethren in Christ,

I am pleased to join your other friends in congratulating you and Father Chrysostom and Father Vladimir on the tenth anniversary of the founding of the Parish. While a decade is not an enormous span of time in the sweep of history, your first ten years are most significant attesting as they do to an ideal earnestly prayed for and finally realized in the establishment of Christ the Redeemer Church.

Much has been accomplished for God's glory this past decade and we can reasonably expect even greater achievements in the years ahead. The monks of St. Procopius Abbey, of which both Father Chrysostom and Father Vladimir are members, rejoice that God has deigned to prosper the work and join with you parishioners in celebrating this Anniversary. St. Procopius Abbey has been privileged for these many years to be engaged in ecumenical work and especially among those who share a common Slav tradition and history.

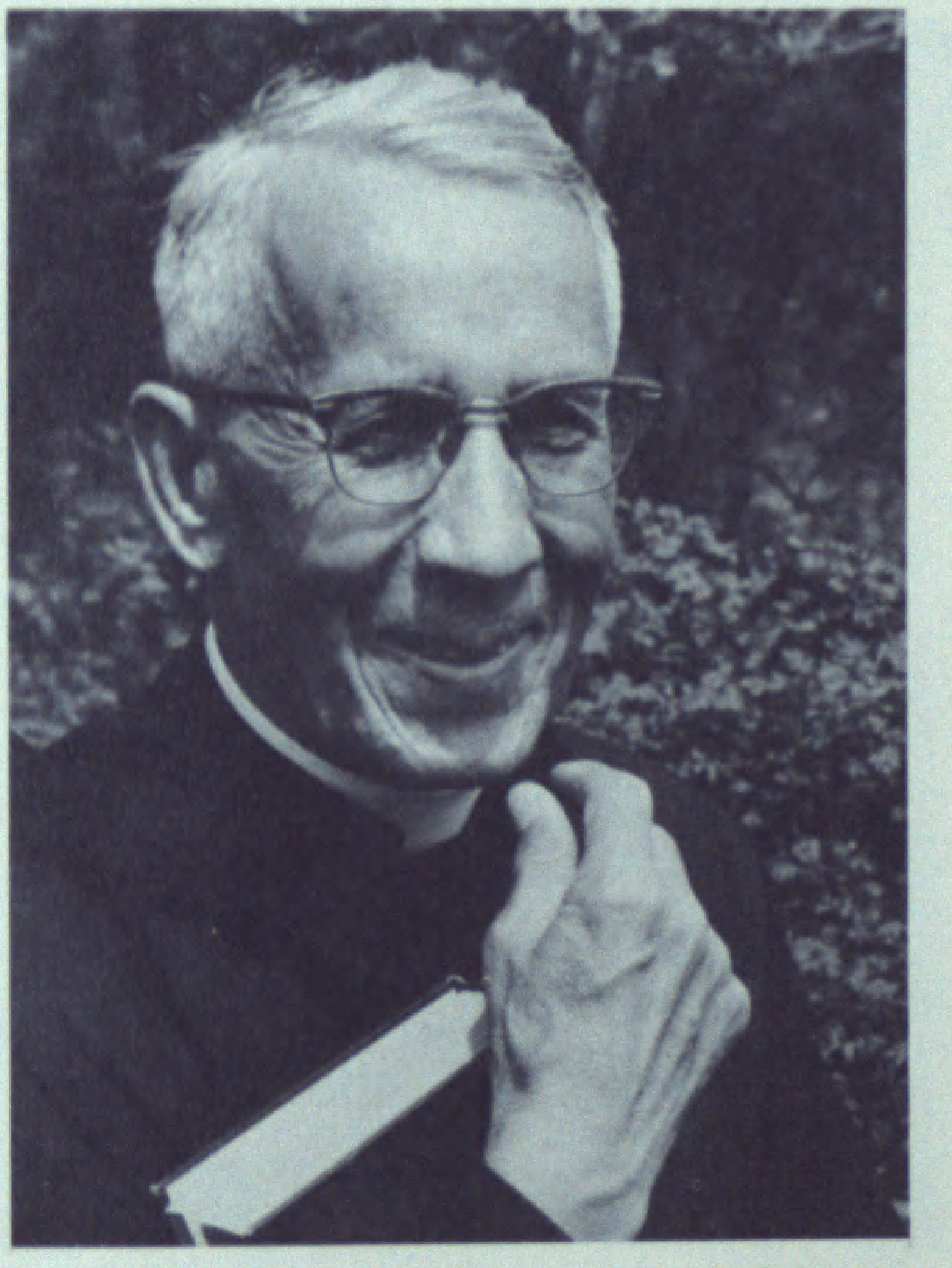
May the Divine Assistance guide you in the years ahead and grant you a fruitful harvest in our Lord's vineyard.

With assurances of the daily prayers of the monks of the Abbey, I am

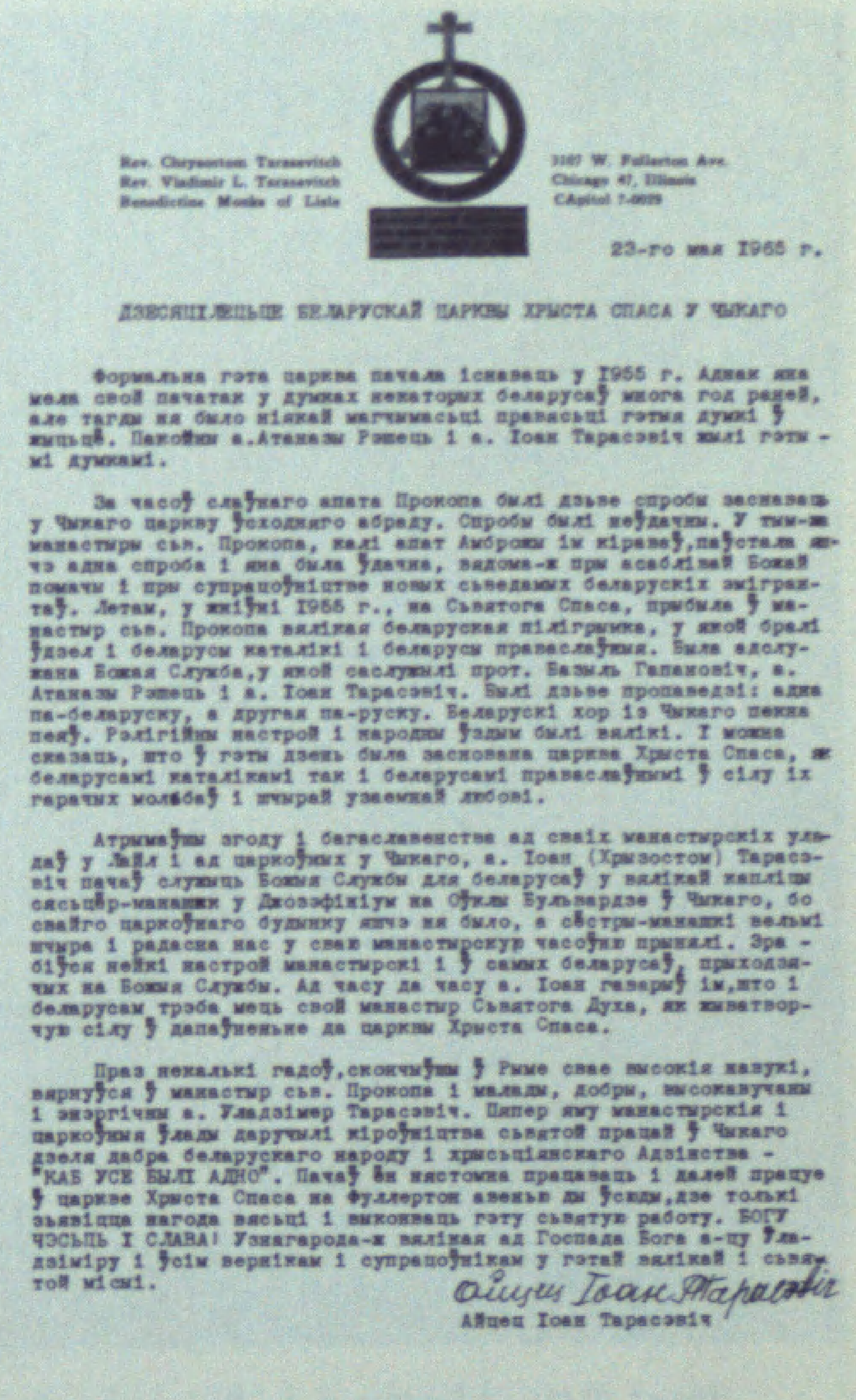
Sincerely yours in Christ,

+ Daniel W. Kucera, O.S.B.

(Rt. Rev.) Daniel W. Kucera, O.S.B.
Abbot



Rev. Chrysostom Tarasevitch, O.S.B.



Rev. Chrysostom Tarasevitch
Rev. Vladimir L. Tarasevitch
Benedictine Monks of Lisle

3107 W. Fullerton Ave.
Chicago 47, Illinois
CApitol 7-0029

23-го мая I965 г.

ДЗЕСЯЦІЛЕЦЬЦЕ БЕЛАРУСКАЙ ЦАРКВЫ ХРЫСТА СПАСА У ЧЫКАГО

Формальна гэта царква пачала існаваць у I955 г. Аднак яна мела свой пачатак у думках некаторых беларусаў многа год раней, але тагды не было ніякай магчымасьці правесьці гэтыя думкі ў жыцьцё. Пакойнікі а.Атаназы Рэшэць і а. Іоан Тарасэвіч жылі гэтымі думкамі.

За часоў слаўнага апата Прокопа былі дзьве спробы заснаваць у Чыкаго царкву ўсходняга абраду. Спробы былі неўдачны. У тым-жа манастыры сьв. Прокопа, калі апат Амбросы ім кіраваў, паўстала яшчэ адна спроба і яна была ўдачна, відома-ж пры асаблівай Божай помачы і пры супрацоўніцтве новых сьведамых беларускіх эмігрантаў. Летам, у жніўні I955 г., на Сьвятога Спаса, прыбыла ў манастыр сьв. Прокопа вялікая беларуская пілігрымка, у якой бралі ўдзел і беларусы каталікі і беларусы праваслаўныя. Была адслужана Божая Служба, у якой саслужылі прот. Базыль Гапановіч, а. Атаназы Рэшэць і а. Іоан Тарасэвіч. Былі дзьве пропаведзі: адна па-беларуску, а другая па-руску. Беларускі хор із Чыкаго пекна пеяў. Рэлігійны настрой і народны ўздым былі вялікі. І можна сказаць, што ў гэты дзень была заснована царква Хрыста Спаса, як беларусамі каталікамі так і беларусамі праваслаўнымі ў сілу іх гарачых малітваў і шчырай узаемнай любові.

Атрымаўшы згоду і багаславенства ад сваіх манастырскіх уладаў у Лайл і ад царкоўных у Чыкаго, а. Іоан (Хрызостом) Тарасэвіч пачаў служыць Божыя Службы для беларусаў у вялікай капліцы сясьцёр-манашак у Джозэфініум на Оўклы Бульвардзе ў Чыкаго, бо свайго царкоўнага будынку яшчэ не было, а сёстры-манашкі вельмі шчыра і радасна нас у свае манастырскую часоўню прынялі. Зрабіўся нейкі настрой манастырскі і ў самых беларусаў, прыходзячых на Божыя Службы. Ад часу да часу а. Іоан гаварыў ім, што і беларусам трэба мець свой манастыр Сьвятога Духа, як жыватворчую сілу ў дапаўненьне да царквы Хрыста Спаса.

Праз некалькі гадоў, скончыўшы ў Рыме свае высокія навукі, вярнуўся ў манастыр сьв. Прокопа і малады, добры, высоканавучаны і энэргічны а. Уладзімер Тарасэвіч. Цяпер яму манастырскія і царкоўныя ўлады даручылі кіроўніцтва сьвятой працай ў Чыкаго дзеля дабра беларускага народу і хрысьціянскага Адзінства - "КАБ УСЕ БЫЛІ АДНО". Пачаў ён нястомна працаваць і далей працуе ў царкве Хрыста Спаса на Фуллертон авеньы ды ўсюды, дзе толькі зьявіцца нагода весьці і выконваць гэту сьвятую работу. БОГУ ЧЭСЬЦЬ І СЛАВА! Узнагарода-ж вялікая ад Госпада Бога а-цу Уладзіміру і ўсім вернікам і супрацоўнікам у гэтай вялікай і сьвятой місіі.

Айцец Іоан Тарасэвіч

Айцец Іоан Тарасэвіч

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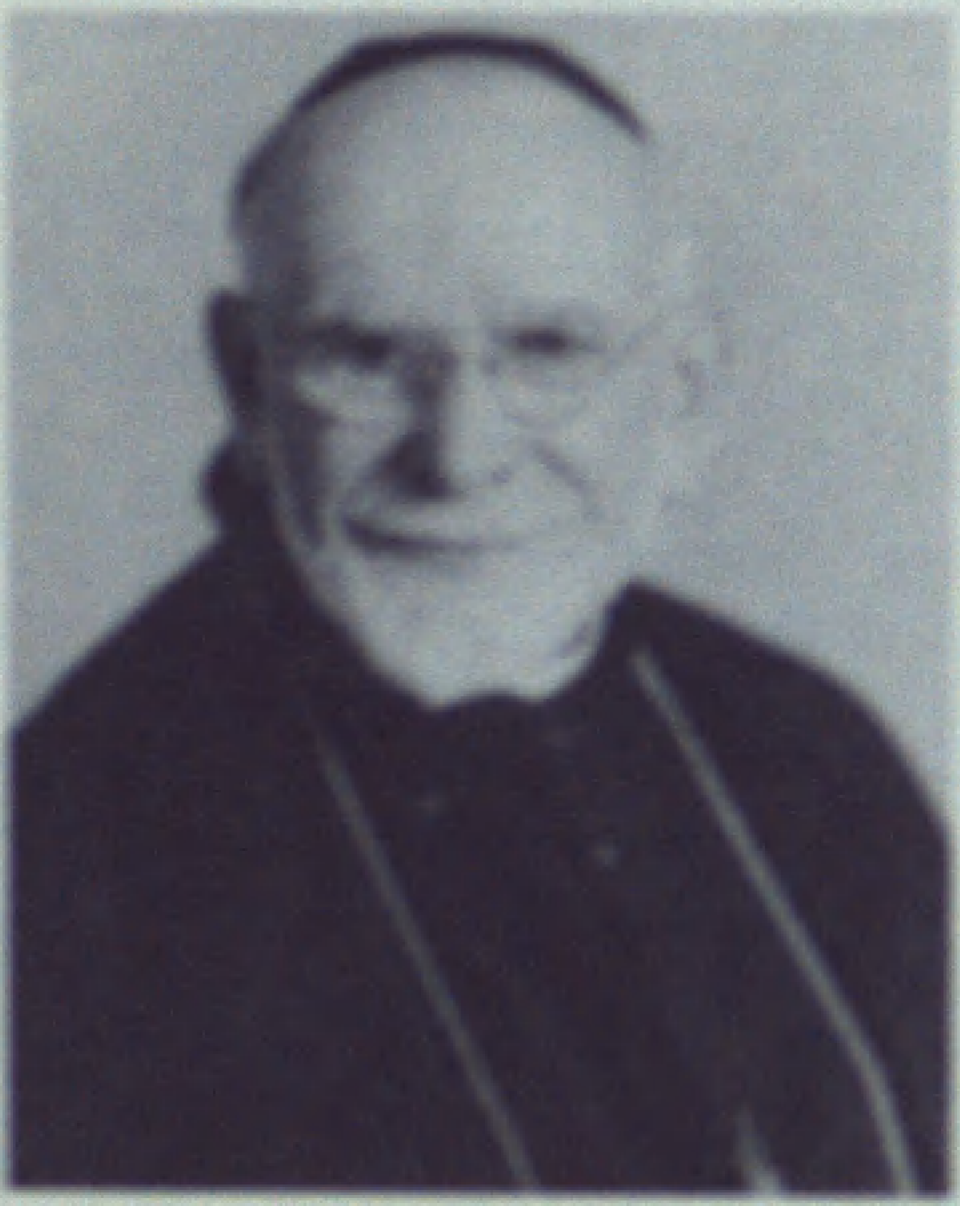
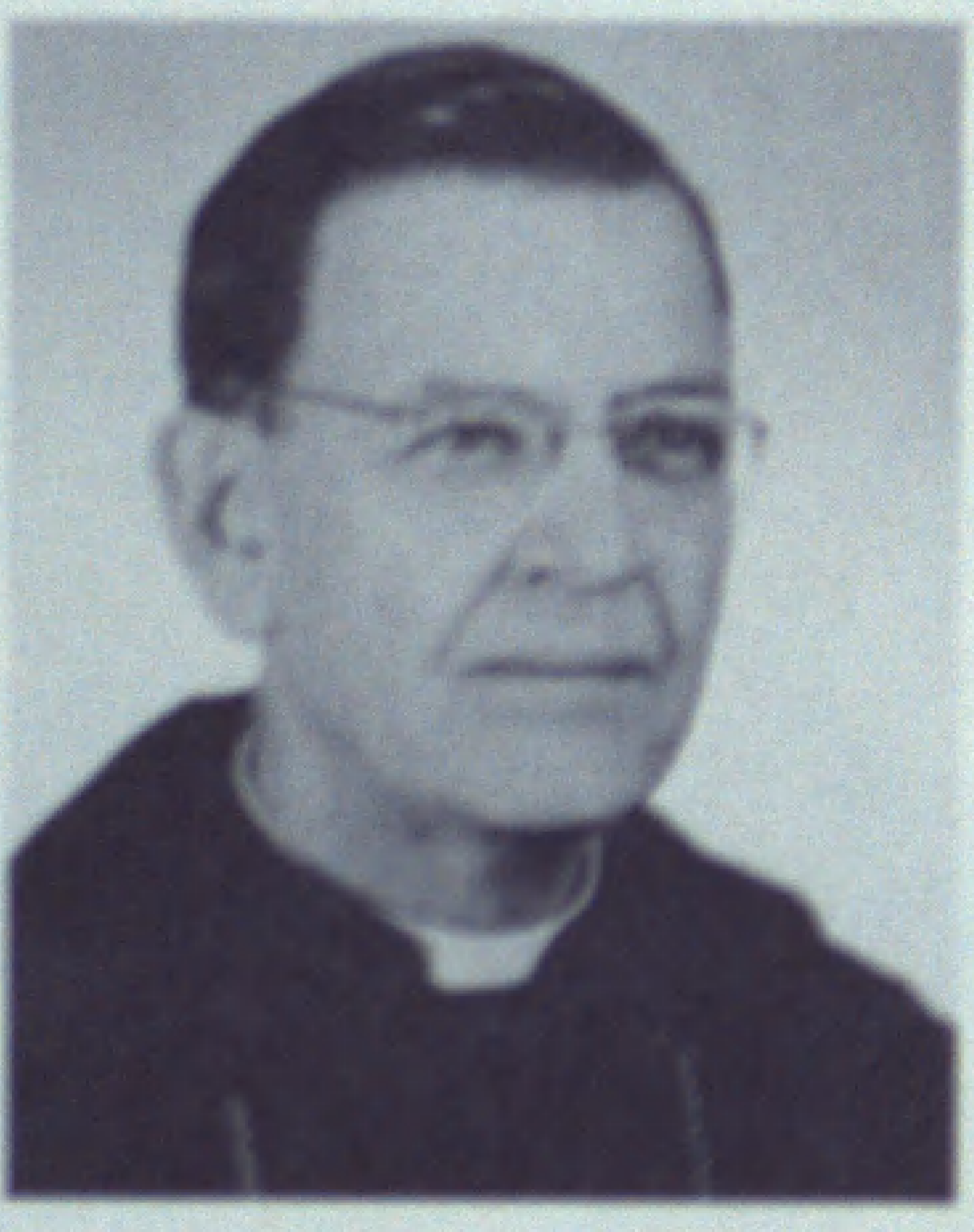
His Eminence
Samuel Cardinal Stritch
1887-1958

His Eminence
Albert Cardinal Meyer
1903-1965

Rev. Athanasius Reszec, O.S.B.
1890-1958



Rt. Rev. Procopius Neuzil, O.S.B.
1861-1946



Rt. Rev. Ambrose Ondrak, O.S.B.
1892-1961

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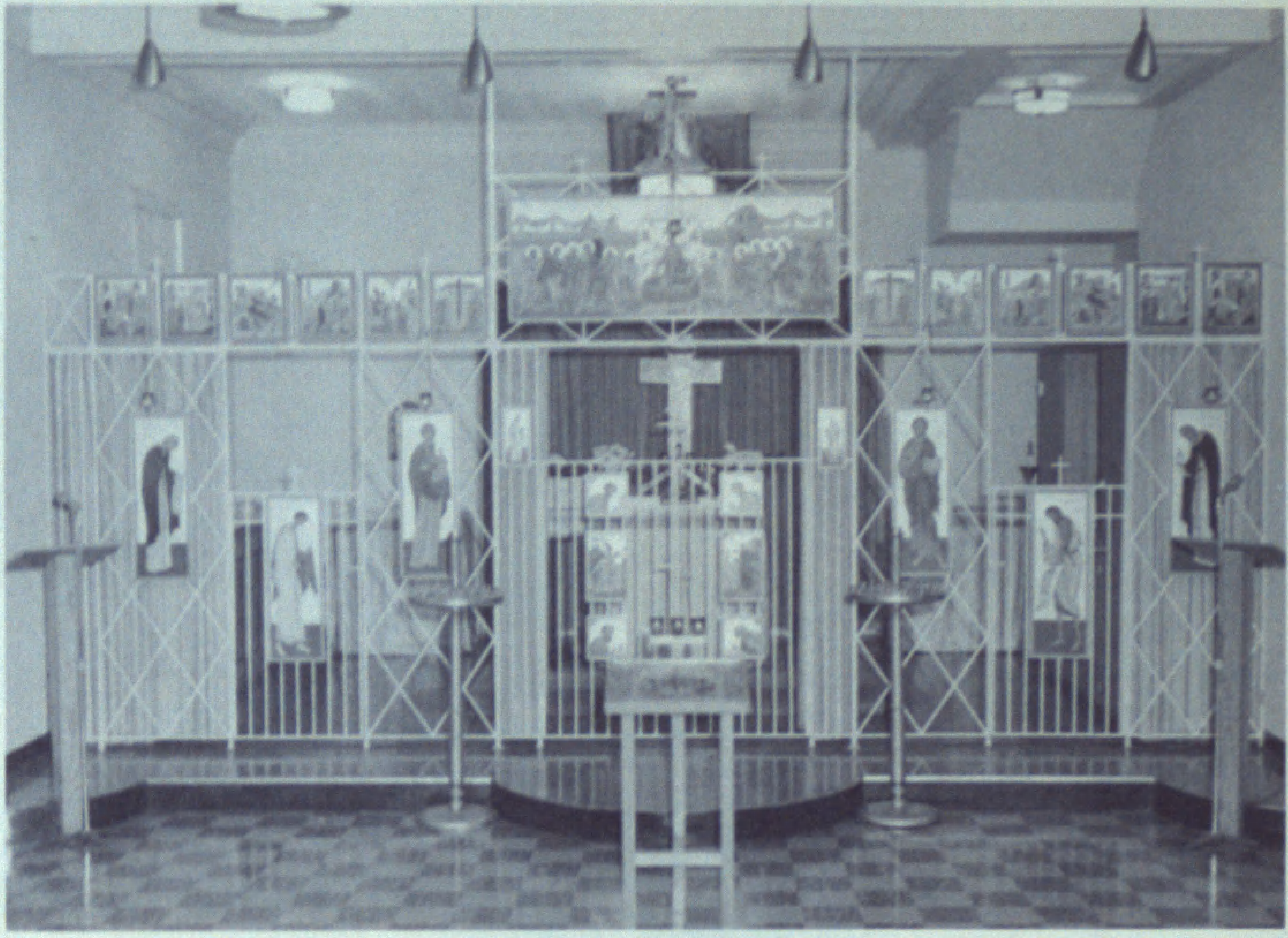
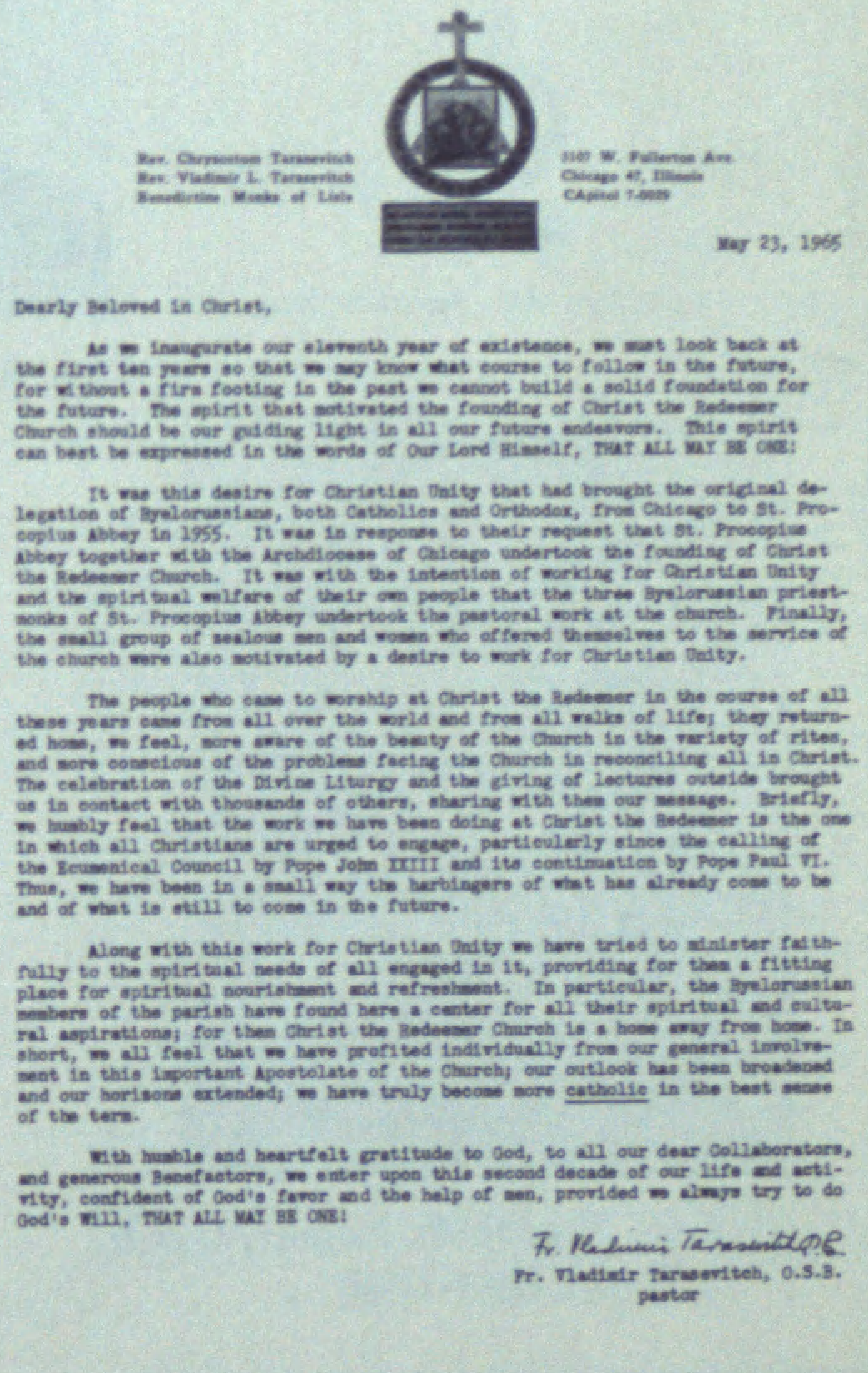


Iconostasis and Sanctuary

Rev. Vladimir Tarasevitch, O.S.B.



Rev. Chrysostom Tarasevitch
Rev. Vladimir L. Tarasevitch
Benedictine Monks of Lisle

3107 W. Fullerton Ave.
Chicago 47, Illinois
CApitol 7-9029

May 23, 1965

Dearly Beloved in Christ,

As we inaugurate our eleventh year of existence, we must look back at the first ten years so that we may know what course to follow in the future, for without a firm footing in the past we cannot build a solid foundation for the future. The spirit that motivated the founding of Christ the Redeemer Church should be our guiding light in all our future endeavors. This spirit can best be expressed in the words of Our Lord Himself, THAT ALL MAY BE ONE!

It was this desire for Christian Unity that had brought the original delegation of Byelorussians, both Catholics and Orthodox, from Chicago to St. Procopius Abbey in 1955. It was in response to their request that St. Procopius Abbey together with the Archdiocese of Chicago undertook the founding of Christ the Redeemer Church. It was with the intention of working for Christian Unity and the spiritual welfare of their own people that the three Byelorussian priest-monks of St. Procopius Abbey undertook the pastoral work at the church. Finally, the small group of zealous men and women who offered themselves to the service of the church were also motivated by a desire to work for Christian Unity.

The people who came to worship at Christ the Redeemer in the course of all these years came from all over the world and from all walks of life; they returned home, we feel, more aware of the beauty of the Church in the variety of rites, and more conscious of the problems facing the Church in reconciling all in Christ. The celebration of the Divine Liturgy and the giving of lectures outside brought us in contact with thousands of others, sharing with them our message. Briefly, we humbly feel that the work we have been doing at Christ the Redeemer is the one in which all Christians are urged to engage, particularly since the calling of the Ecumenical Council by Pope John XXIII and its continuation by Pope Paul VI. Thus, we have been in a small way the harbingers of what has already come to be and of what is still to come in the future.

Along with this work for Christian Unity we have tried to minister faithfully to the spiritual needs of all engaged in it, providing for them a fitting place for spiritual nourishment and refreshment. In particular, the Byelorussian members of the parish have found here a center for all their spiritual and cultural aspirations; for them Christ the Redeemer Church is a home away from home. In short, we all feel that we have profited individually from our general involvement in this important Apostolate of the Church; our outlook has been broadened and our horizons extended; we have truly become more catholic in the best sense of the term.

With humble and heartfelt gratitude to God, to all our dear Collaborators, and generous Benefactors, we enter upon this second decade of our life and activity, confident of God's favor and the help of men, provided we always try to do God's Will, THAT ALL MAY BE ONE!

Fr. Vladimir Tarasevitch O.S.B.

Fr. Vladimir Tarasevitch, O.S.B.
pastor

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Miss Elizabeth C. Kehl

THE HISTORY OF THE PARISH

A HISTORICO-GEOGRAPHIC BACKGROUND

The Name

The inscription over the main entrance to the church states:

BYELORUSSIAN BYZANTINE-SLAV RITE CHRIST THE REDEEMER R.C. CHURCH.

At first sight this may appear to be quite involved and complicated; but when one examines it more closely, one discovers that it accurately describes the church, its background, purpose, and goal.

Byelorussian. This word, for example, indicates that the church is connected with Byelorussia, a small country in northeastern Europe, bordering on Poland, Lithuania, Latvia, Estonia, Russia, and Ukraine. It is roughly the size of Montana, with a population of about 20 million; the overwhelming majority of its people (98%) are Christians, Catholics and Orthodox. The capital of the country is Minsk. Since the middle of the 19th century some 250,000 Byelorussians have emigrated to the United States, settling, for the most part, in large urban centers of the north -- Boston, New York, Buffalo, Cleveland, Detroit, and Chicago, with the largest number here. For them Christ the Redeemer Church is both a religious and a cultural center.

Byzantine-Slav Rite. Byzantium, the ancient city on Bosporus, which had been renamed Constantinople and is now called Istanbul, is here joined to the word Slav describing the Rite or a special form of worship used in this church. This combination brings to one's mind the important fact of history, the evangelization of the Slavs by Sts. Cyril and Methodius in the 9th century. Natives of Salonica, they brought with them the Byzantine Rite but they had it translated into the language of the people which is now called Old Church Slavonic, the parent language of all modern Slav languages. It is in this form, rite, that all the Slavs, among them Byelorussians, received their Christian faith. In the course of time, of course, each nation added something of its own to this general patrimony and made it its own, so that one can speak, for example, of a "Byelorussian Byzantine-Slav Rite." And by the same token, here in the United States, one can further qualify it by the word "American."

Christ the Redeemer--Chrysta Spasa, in Byelorussian--indicates the particular title under which it is dedicated to the glory of God and the service of men. The Patronal Icon of the church reproduced here on the front cover, is the traditional Eastern icon for the Glorious Feast of Our Lord's Resurrection. It represents Our Lord after His Resurrection descending into "hell" to raise the just of the Old and New Testaments. The gates of hell are broken and Satan is lying at His feet. Christ takes Adam and Eve by their hands and lifts them up and through them, of course, symbolically the entire human race, redeeming it from the slavery of Satan. Easter, therefore, in a very special way, is the Patronal Feast of Christ the Redeemer Church. And for Byelorussians, it has added significance: it recalls a famous ancient church under this title in Polack, Byelorussia, and, furthermore, symbolizes their earnest hope and prayer for the deliverance of their brothers and sisters from the yoke of godless oppression; it is, therefore, a beacon of light and life.

R.C. Church, stands for Roman Catholic Church. While remaining faithful to its particular ecclesiastical and ethnic traditions, Christ the Redeemer Church, is under the authority of the Pope of Rome, now gloriously reigning Pope Paul VI, and under the jurisdiction of the Archbishop of Chicago, the Most Reverend John P. Cody. And in Rome, the Most Reverend Ceslaus Sipovich, titular bishop of Mariamme, acts as Apostolic Visitator for Byelorussians throughout the world.

Other Important Factors

Synod of Brest. The unfortunate events of 1054, which, thank God, have been erased from our memory by the blessed events of 1965, had their repercussion in the history of Byelorussia; in the course of time the people found themselves alienated from Rome. In 1595 at the Synod of Brest, the Byelorussian people en masse re-established normal relations with Rome. But this was short-lived; inimical forces from outside soon liquidated it by force and divided the people into two opposing camps, Catholics and Orthodox, forbidding the former even to follow their own rite; this division persists to our own time. And so, in establishing this church, all hoped and prayed that it would be instrumental in re-establishing complete unity and full reconciliation between the two, beginning here in Chicago. Hence, the question of Christian Unity was uppermost in the minds of the founders of this church.

Pope Pius XI, following in the footsteps of his predecessors, exerted every effort toward restoring unity with all Christians but especially with the Eastern Orthodox; he was well aware, of course, of all the previous attempts in this regard, particularly at the Council of Lyons in 1274 and the Council of Florence in 1439. On March 21, 1924, Pope Pius XI issued a special appeal to all the Benedictines to take a more active role in the work of Christian Unity, particularly vis-a-vis the Eastern Orthodox, to whom they are particularly close because of the antiquity of the Order and its affinity to Eastern monasticism. In his famous letter Equidem Verba the Holy Father asked that in each country there should be at least one monastery set aside to serve as the center for this work.

St. Procopius Abbey. In the United States, St. Procopius Abbey was chosen; this was due mainly to the fact that its members were Slavs and that there

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Mr. & Mrs. James E. Mann

was already a monk who was actively engaged in this work; he was Father Procopius Neuzil, who was later to become the third Abbot of the monastery. It was through Father Procopius that Father Chrysostom Tarasevitch became acquainted with St. Procopius Abbey and later joined it; and through Father Chrysostom's efforts the late Father Athanasius Reszec came to the United States and joined the community, as well as Father Vladimir Tarasevitch. All three of them, of course, wished to dedicate themselves to this important work, mindful, naturally, of the situation existing among their own people both at home and abroad; and, as charity begins at home, so they began to plan, and pray, and work in this direction. Through the celebration of the Divine Liturgy at the Abbey and in various places in Chicago, as well as through written and spoken word they tried to contact the Byelorussian community of Chicago.

We see, then, in retrospect, how Divine Providence arranges all things--by bringing together isolated persons, facts, and circumstances. Finally, even the great evil, such as World War II, was, in a certain sense, responsible for making this church possible; we shall see later on, for example, that it was the new immigrants from Byelorussia after the war who took the initiative in this regard. Of course, they had something to build on and to work with; the old-timers had done the spade-work and prepared the soil well; there was a Byelorussian National Council here in Chicago; it was to serve as the springboard; and as early as the Eucharistic Congress of 1926 there was a special Byelorussian section. So, the soil was ready, the time was ripe, and there were people to take the initiative and pursue it successfully to the end.

THE FORMATIVE YEARS

The Newcomers. The new Byelorussian immigrants who came to Chicago after the last war played an important role in initiating the formation of the parish. These were people who after years of danger and hardship finally found peace and security; they were anxious to settle down and make their permanent home here in their new country; here they found the freedom they had longed for and the opportunities they had only dreamed of; and so, they at once proceeded to provide for their material needs and necessities; and the frugal life they had been accustomed to enabled them to save a little money to buy a small house of their own and make payments on their own mortgage instead of rent.

They soon realized, however, that man does not live by bread alone, that he needs to nourish his spirit as well; otherwise, life is mere existence. They felt the need for a church of their own; the one in which they could worship in their own way; also a place that would provice for their legitimate social and cultural aspirations--a home away from home. They looked around but found nothing that would satisfy these needs. They discovered that their compatriots who had come here earlier, since the end of the 19th century, failed to establish a place of their own; but, not having a priest of their own, they had identified themselves either with Poles, if they were Catholics, or with Russians, if they were Orthodox; with the result that the number of Byelorussians in various Polish and Orthodox churches is very high; in one Orthodox church, for example, they constitute 80% of the total membership; yet in none of these churches was there anything in Byelorussian nor were they officially recognized as a separate ethnic group.

This the newcomers could not accept; they were fully aware and proud of their ethnic and national identity; and they wanted to preserve it in their religious, social, and cultural life, while adapting themselves as best as they could to the American way of life; they felt, and rightly so, that preserving the best of their religious and cultural heritage would enrich the American culture, which, after all, is made up of various cultures of the world; and, secondly, they felt that in this way they would be better able to assist their brothers and sisters in Byelorussia in their struggle for religious and cultural freedom, independence, and unity.

Petition to St. Procopius Abbey. In the spring of 1955 a delegation of Byelorussians, both Catholics and Orthodox, contacted Father Chrysostom and asked him to present their request to the Abbot of St. Procopius Abbey, the Rt. Rev. Ambrose L. Ondrak, O.S.B. They asked the Abbot to help them establish a church of their own by appointing one of his monks of Byelorussian origin to take charge of organizing a parish and ministering to their spiritual needs. They wanted this parish to serve as a model of co-operation and collaboration between Catholics and Orthodox and as a center for the work of Christian Unity. The Abbot presented the matter to His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, and asked his approval. The Cardinal gladly agreed and promised his material and moral support, for he saw in this undertaking a promise for the future. The Abbot then also agreed enthusiastically, promising all his help and assistance, for he saw here a concrete realization of the Abbey's long efforts in the field of Christian Unity. He, therefore, appointed Father Chrysostom to take charge of organizing the community and Father Athanasius to assist him; Father Vladimir was in Rome at that time doing graduate work in theology and Oriental studies. With this, the first stage in the formation of the community came to a most promising conclusion.

Rented Hall on Wabansia. Greatly encouraged by such favorable acceptance both by the Cardinal and the Abbot, the people at once proceeded to implement their plans. The news of this undertaking spread far and wide throughout the metropolitan area; great interest was aroused and generated; Byelorussian communities in other parts of the country and abroad soon knew of it. To inaugurate this work, a hall was rented on Wabansia Street and a "moleben" service was celebrated with Father Chrysostom officiating; the hall was filled to capac-

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ity; all sang and prayed enthusiastically, holding lit candles in their hands; it was an electrifying experience for all; and all left convinced that a great event with a promise of a bright future had just taken place.

Pilgrimage to Lisle. But this was only the beginning, in humble surroundings but with high ideals. A permanent place of their own was what they really wanted, for only this, they felt, could guarantee the permanence, stability, and success of what they had just begun. And so, in the middle of August they organized a pilgrimage to Lisle to formally inaugurate this work at the Abbey. More than 250 persons, Catholics and Orthodox, came to Lisle for the occasion. The day began with the celebration of the Divine Liturgy by Father Chrysostom, Father Athanasius, and Archimandrite Basil Hapanovich, an elderly Byelorussian priest in residence at the Abbey. All joined enthusiastically in the celebration and listened attentively to the sermons by Father Chrysostom and Archimandrite Basil. After the Liturgy all gathered in the college dining room for the Agape--a dinner. A special program of song and speeches followed, with Abbot Ambrose the main speaker. In his talk Father Abbot expressed his great joy at such a wonderful turn-out and assured the group of his and the Abbey's material and moral support of the undertaking. With buoyed up spirits and song on their lips and in their hearts the group left the Abbey determined to take all the necessary steps to establish itself firmly in Chicago, in a place of their own.

Josephinum High School. While planning for a place of their own, the fledgling community obtained permission from the Sisters of Christian Charity at the Josephinum High School to use their chapel as a temporary church of Christ the Redeemer parish. This, of course, was most welcome, especially since the kind Sisters offered it as their contribution towards this work. In November of that year the Divine Liturgy was celebrated at the Josephinum for the first time and continued every Sunday and Holy Day until April 1960. School cafeteria, classrooms, and the auditorium served all the other needs of the parish; 1515 North Oakley Blvd. was to be the headquarters of the parish for the next five years.

St. Aloysius Church. In addition to the Josephinum High School, the group had at their disposition various facilities of St. Aloysius parish; these the kind pastor, the Rev. Aloysius J. Hinterberger, made available as the parish contribution to this work; for this, of course, we will be always most grateful. It is interesting to note here how Father Chrysostom's week-end assistance at St. Aloysius since 1938 was providential in establishing the beginnings of Christ the Redeemer there; in fact, St. Rita's chapel in the old church had been used for the Divine Liturgy.

St. Elizabeth Hospital. Finally, we wish to mention with deep gratitude also the role St. Elizabeth Hospital played in the early years of Christ the Redeemer Church. Situated between the Josephinum and St. Aloysius, St. Elizabeth's was ideally situated during Father Chrysostom's prolonged illness, when he could leave the hospital bed with the assistance of a nurse to go to celebrate the Divine Liturgy for his people at the Josephinum, supported at the altar by one of the men. All the medical care they had given him at that time and during his illness over a year ago they offered as a contribution towards this new church and its work for Christian Unity. And so, St. Aloysius, Josephinum, and St. Elizabeth's formed the cradle of the fledgling community; their interest, generosity, and charity enabled it to survive those critical years and start on the road of growth and progress. For this we shall always be most grateful to them and pray that God would reward them most generously and bless them most abundantly.

The Critical Years

Seeds of Discord. Reminiscent, to some extent, of the situation which existed at the time of the Synod of Brest in 1595, the close collaboration between Catholics and Orthodox in founding the Christ Redeemer Church was too much for some to accept; they were, for the most part, outside of the community and also out of town; they could not bear to see it succeed; and so, they began to sow the seeds of discord and dissension within the community. Their disruptive tactics succeeded, and a group of Orthodox separated themselves and eventually established a church of their own; as often happens under such circumstances, a certain spirit of enmity and hostility between the two groups was engendered; most of this has disappeared by now but there are still some diehards who cannot bear the success of Christ the Redeemer.

Illness and Death. The second trial that befell the young community was a prolonged serious illness of its founder and leader, Father Chrysostom, in 1956. Even though he was being replaced by Father Athanasius and other Fathers from the Abbey, nevertheless, his absence was felt deeply; this, coupled with internal restlessness and external provocation, really put the community to a very severe test. Father Chrysostom had hardly recovered, when Father Athanasius fell ill in the fall of 1957, was operated on, recovered briefly but finally died on February 15, 1958. Father Chrysostom was left alone; another serious blow came two weeks later on February 28th, when his niece Bernice (Novogrodzka) Spradlin, who had been most devoted to him, died suddenly, leaving her husband and a three-year old daughter. But he took all this as best as he could and continued the work, all the time trying to find a place of its own for the group. The death of Cardinal Stritch on May 28, 1958, put a temporary halt to this search.

Years of Grace

The Work Goes On. In spite of all these difficulties or, more correctly, because of them, the work continued to move ahead. Regular Sunday worship continued; parish meetings and various social and cultural gatherings were held from time to time,

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particularly on the occasion of great Feasts and holidays; annual pilgrimages to Lisle continued to attract large numbers; occasional celebration of the Divine Liturgy for various groups in different parts of the metropolitan area; and, above all, regular weekly school for children and the young on Saturdays. Religious instruction, of course, was the main concern, but the children were also instructed in Byelorussian language, history, and culture, as well as in singing and dancing; all the classes were held at the Josephinum. In summer, they spent two weeks on the grounds of St. Procopius Academy, Lisle, in rest and recreation. Finally, Fr. Chrysostom kept in touch with the people through personal contact and a monthly newsletter called "Listok da Bielarusau" (Letter to Byelorussians).

A New Worker. On September 6, 1958, Fr. Vladimir returned from Rome, and at once joined Fr. Chrysostom in this work. On Sunday, September 7th, they celebrated the Divine Liturgy and thus launched a new phase in the life and activity of the parish. The first several months were spent in getting acquainted with the people and the work, forming the parish council and organizing various parish activities with adults and the young, while at the same time intensifying search for a place of their own. It was obvious that the work could not prosper on a week-end basis without a permanent place to give it stability and permanence. On September 19, 1958, Chicago received a new Archbishop in the the person of Albert Gregory Meyer, who on December 14, 1959, became a Cardinal. And this gave new hope to the community; and it was a well founded hope, for it was a day after he was made a Cardinal, on December 15, 1959, that the parish formally took possession of its present property.

Religious-Cultural Weeks. In order to give the people an opportunity to deepen their knowledge of their faith and of their religious and cultural heritage and at the same time afford them a chance for some reflection on their spiritual life, it was decided to hold periodic "Weeks" of prayer and study, to be known as Religious-Cultural Weeks. The first such week was held at the end of August 1959; it consisted of religious celebrations, lectures on religious and cultural topics, and a concluding Agape. It was a success. It was then decided to hold such "Weeks" every two years and to invite Byelorussians from other parts of the country and Canada. The subsequent ones were held in 1961, 1963, and 1965; we were privileged to have Bishop Sipovich with us in 1961 and 1965; he took an active part in them. We hope to continue this tradition, improving and expanding it.

Dec. 15, 1959
The Tide Has Turned

A NEW CHAPTER IN THE HISTORY OF THE PARISH
We Have Found A Place Of Our Own

A new era in the history of the parish began with the acquisition of the present property on December 15, 1959. The long search was over; the time of wandering and wondering had passed; the promised land was finally reached. It was now time to settle down, roll up one's sleeves, and get down to work to realize the ideal one had dreamed of. God had furnished the means, it was for men to flect their muscles. And flect they did, and the fruit of their earnest efforts is the present solid and beautifully functional structure that furnishes all the space and facilities that the parish requires for its various needs. There is, of course, the church on the ground floor, simply but artistically furnished in accordance with the best traditions of the Byzantine Rite and the liturgical requirements of the modern man; iconostasis with original icons artistically executed by an expert unmistakably create an atmosphere of otherworldliness. The hall on the same level is so connected with the church through a wide double-door that on occasion it can also be used for the church, with the altar then in the center and the people literally all around it; otherwise, it serves as a place for the Agape after the Liturgy and for other religious, social, and cultural affairs of the parish; the two movable partitions can turn it into three small classrooms or meeting rooms. On the lower level, there is another smaller hall, washroom facilities, a parish kitchen, and a heating plant. On the second floor, there is a library-living room, two small offices, and the rectory with all the necessary facilities. For a small community at Christ the Redeemer it is an ideal setup; but it took considerable time and money to so remodel and adapt a former Fire Insurance Patrol Building.

A New Phase and Dimension

Resident Pastor. The permanence and stability which the acquisition of the property gave to the life and activity of the community was further strengthened and secured by the appointment of the first resident pastor. Father Vladimir Tarasevitch assumed this position when he received the keys to the building at 3 o'clock in the afternoon that December 15, 1959. Until then the pastoral work had been confined mainly to week-ends, with the celebration of the Divine Liturgy on Sundays and Holy Days; even under the best conditions this could be only a temporary arrangement; for progress and success of the work, one must live among the people with whom one works. The wholesome effect of these two facts, the acquisition of the property and the appointment of the resident pastor, was immediately felt. A sense of security and satisfaction was engendered; a feeling of confidence and hope for the future was re-established; and a sense of pride and concern for the success of one's own was immediately evident. Subsequent events have clearly shown that these were not empty platitudes.

Regular Services. By the end of the summer 1960 most of the work of remodelling was finished and the rest was completed in December. On Christmas Day that year the Divine Liturgy was celebrated for the

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first time in the present church and have been daily ever since; before then, from Palm Sunday 1960 until Christmas, the Divine Liturgy and all the other Services had been celebrated in what is now the parish library on the second floor. With the completion of the church and the regular daily and Sunday celebration of the Divine Liturgy in a more fitting and accessible place, the number of visitors increased, and the news of the church spread far and wide throughout the metropolitan area. With the larger number of English-speaking visitors participating in the Divine Liturgy, it was necessary to have certain portions, at least, especially the Scripture readings and the sermon, both in Byelorussian and English. Finally, it was decided that an additional Liturgy on Sunday for English-speaking people would be advantageous.

The English-Speaking Group. And so, at the beginning of 1961 a small group of especially interested people began to meet regularly at Christ the Redeemer Church to study the Rite and to learn the music for singing the Divine Liturgy in English. Their progress was so encouraging that it was soon decided to add another Liturgy to the Sunday schedule beginning with the first Sunday of May; it was to be at 9 o'clock, with the Rite of Preparation and the Divine Office of Terce beginning at 8:45 am; arrangements were also made for a Commentator to give brief explanations and comments during the Liturgy; as the date approached, there was considerable anxiety and nervousness.

The English Liturgy. Finally, the long-awaited day came; it was Sunday, May 7, 1961. As the time for the Liturgy approached, the number of people began to increase steadily until it was quite filled; this was most encouraging and, as subsequent events have shown, a good omen for the future. The celebration of the Liturgy came off more than satisfactorily; all were deeply impressed and surprised that they could join in the singing so easily without previous practice. After the Liturgy all gathered in the parish hall for the Agape. The only topic of conversation, naturally, was the Liturgy which they had just celebrated; coffee and rolls provided the relaxed and informal atmosphere; all agreed unanimously that this was a great thing and should be continued every Sunday, including the Agape, which, all felt, was a most fitting conclusion of the celebration in the church. And so it was.

Every Sunday since then the 9 o'clock Liturgy with the Agape has been a regular feature at Christ the Redeemer Church. As the news of this Liturgy began to spread far and wide, the number of visitors began to increase and soon it was necessary to add another Sunday Liturgy in the afternoon at 12:30, once a month on the third Sunday of the month. Not only individuals but various parish and school groups began to come in large numbers; soon, it became necessary to make reservations ahead of time because of the limited capacity of the church. All, invariably, found the experience most rewarding and many continued to return again and again, inviting their friends to come along. Since then, thousands of people came to worship at Christ the Redeemer; men and women of various races and different religious affiliations; they came not only from the metropolitan area but also from other parts of the State, other States, and countries; so that by now every continent and many countries of the world have been represented. This gave Christ the Redeemer Church a truly cosmopolitan character, catholic also in the etymological meaning of the word.

Christian Unity Apostolate. Direct contact with all these people both in church and during the Agape gave us an opportunity to acquaint them with the existence of different rites in the Church, with some particulars of the Byzantine Rite, and also with the work for Christian Unity. Just as the Byelorussian group before them, so now also the English-speaking group made the work for Christian Unity their main concern. Many of them have given themselves generously to this work of the church, particularly by assisting in the celebration of the Liturgy in various churches and institutions outside, even if it involved travelling as far as St. Louis, Mo., and Memphis, Tenn. During the week of prayers for Christian Unity in January they exerted every effort to help the cause. Finally, as a result of the interest shown by all these visitors and because of their desire to continue their contact with Christ the Redeemer and its work for Christian Unity, a special monthly Newsletter began to be published and sent to all these interested friends; this letter is written and edited by one of the laymen. Then, of course, there is the weekly bulletin, *The Harbinger* (in English), and *Da Zlucennia* (Towards Unity--in Byelorussian); these also serve to deepen the knowledge of the Rite and spread the interest in the work of Christian Unity.

THE SOLEMN BLESSING OF THE CHURCH

The joyful and long-awaited day for the blessing of the church came. It was Sunday, July 2, 1961. The day began with an early morning rain that refreshed and cooled off the air after a week of oppressing heat. It could not have come at a more opportune time. By the time the Sacred Functions began, the sun was shining but its heat was tempered by occasional clouds; so it was a propitious setting for an auspicious celebration.

Preparations for this day had been long in progress; in fact, from the day the building was acquired; but immediate preparations began as the work of remodelling was approaching its end.

In the course of the remodelling a most important and providential event took place that completely changed all previous plans. A young Byelorussian priest, member of the Marian Fathers and Rector of the Byelorussian church in London, England, was made a bishop and consecrated in Munich, Germany, on August 4, 1960. This was a truly historic event for Byelorussians, for he was the first Byelorussian Catholic bishop after a long period of interruption. He was also named Apostolic Visitator for Byelorussians. It was really an occasion for rejoicing and celebration. And, naturally, what better way to do this than to invite the new bishop to come to Chicago from Rome to bless this new church, the first Byelo-

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russian Catholic Church in the Western Hemisphere. His Excellency accepted our invitation gladly and promised to be with us for the blessing of the church. He was no stranger to our church and its work, for he had visited our community as a young priest in 1957 and celebrated the Liturgy; he knew personally both priests and most of the people.

His Eminence Albert Cardinal Meyer, Archbishop of Chicago, to whom the parish belonged juridically, had been kept informed of these arrangements and approved of them. Besides, he himself also graciously accepted our invitation to preside at the Blessing and preach the sermon. The presence of His Eminence was particularly gratifying because it was through his kind interest in our work that the Archdiocese of Chicago helped us purchase this building and remodel it completely according to our needs.

The church was filled to capacity, with people on both sides of the altar. Abbot Ambrose Ondrak of St. Procopius Abbey occupied a place of honor opposite His Eminence who presided from a specially erected throne; there were also representatives of Byelorussian communities throughout the country and abroad, including three Byelorussian priests. Concelebrating with the Bishop at the Blessing and the Divine Liturgy were Fathers Chrysostom and Vladimir, Monsignor Elias Denissoff and Father Joseph Hermanovich, and the Rev. Deacon Cornelius Bauman. At the end of the Liturgy came the eagerly-awaited moment, a sermon by His Eminence the Cardinal. We are privileged to have the full text of this inspiring and encouraging homily. Standing at his throne and with his head bowing to the people on both sides of the altar, His Eminence said:

> Your Excellency, Bishop Sipovich, Rt. Rev. Father Abbot, Very Rev. and Rev. Fathers, Beloved Religious, and dear Friends in Christ.
>
> It is a source of great joy to me and, indeed, a rare privilege which I have this morning to be able to preside at this solemn Liturgical Function on the occasion of the blessing of this new Church. I wish, first of all, to express my deep appreciation to His Excellency for his great kindness in coming to us and in lending such dignity and solemnity to this beautiful function. We welcome him here, and I know that you have welcomed him into your midst.
>
> I believe that on this occasion I should express my gratitude, above all, to those who made this church possible. I think of my beloved predecessor, His Eminence Samuel Cardinal Stritch, who welcomed the first opportunities that were presented to him to welcome the formation of this first parish for the benefit of the Byelorussians in the Western Hemisphere. We know that it was especially through the deep and profound interest of the Fathers at St. Procopius at Lisle, under the leadership of their Rt. Rev. Abbot Ambrose, that this work was given the great impetus which it received, always encouraged by his great interest in promoting the Catholic Eastern Rites and, particularly, with the view toward promotion of the unity of all Christians under the leadership of our Holy Father. I welcome you, Father Abbot, and I wish to thank you and, in a very special way, of course, the two Fathers who have worked under you so valiantly and so very well, Father Chrysostom and Father Vladimir, and all those who assisted them. I want to thank them personally today for what they are doing on behalf of this mission, on behalf of the Catholic faith among those who have come into our midst, and to cherish the rich and noble traditions of their Liturgy and of their Rite.
>
> Today, as I participated in the Sacred Liturgy and followed the various prayers which were said, I was struck, of course, by the fact that you were saying, indeed in a different language, but you were saying the same prayers which are said throughout all Christendom, throughout all Christianity. Based upon the Holy Word of God in Sacred Scripture and upon the rich liturgical traditions of the entire Church, all of us were able to pray together this morning, as we begged God's blessing upon us for all of our various needs and, in a very special way, as we thanked Him for all the blessings that He has conferred upon us. Chief among these blessings, is the gift of our Holy Faith. I recited the Nicene Creed with you and I thrilled in the recitation of the same words that are recited in all of the Liturgies of the Church. It is this expression of faith which unites all of us under Our Lord and Savior Jesus Christ, and under the leadership of our Holy Father, Pope John XXIII, the successor of St. Peter, the rock upon whom Christ built His Church. May you always glory in the possession of faith, my dear people.
>
> I rejoice very much in the opportunity which you have to safeguard, to protect, and to promote that faith in your own Rite, under the leadership of your Pastor and those who assist him. And I rejoice in the fact that this, our Archdiocese of Chicago, has the privilege of being the first to dedicate such a church in the Western Hemisphere, for the promotion of such a cause.
>
> We know, of course, that there are still many who are separated from us. We know that it is one of the most fervent wishes of our Holy Father, Pope John XXIII, to promote the cause of Christian Unity. I am sure that all of you prayed this morning that the wishes of our Sovereign Pontiff, the constant supplications and prayers which he raises to Almighty God may be seconded and assisted by us, each one in our own way and according to the vocation that God has given us.
>
> We all know that he has summoned a great Council of the Church to take place within a short time, comparatively short time. We know that many preparations have been going on for that Council. His Excellency, who presided over the blessing this morning and celebrated the Mass, is a member of one of the Commissions. We pray, I am sure, all of us, that this Council may be the instrument in our hands through the Grace of Almighty God for the promotion of the cause of Christian Unity, 'that all may be one, Father, as I in You and You in Me, that they all may be one in Us.'
>
> But let us not think, my dear people, that the cause of Christian Unity is simply to be promoted by a gathering of the Bishops under the direction of the Pope in Rome. There is an obligation upon each and every one of us who rejoices in the possession of our faith to do whatever lies in his power to promote that cause of Christian Unity. First, and, above all, to raise our own voices, our own hearts and minds and souls, begging God that He may deign to grant us this great Grace, constantly offering our prayers and supplications and our sacrifices on behalf of this most worthy and noble cause. And then also to add to our prayers those deeds that we can perform, the example that we give in the practice of our own faith that others may see and by seeing

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what they observe in us may believe by the devotion we have to Holy Mother the Church and to our Holy Father, Pope John XXIII, that they may come to understand that it is the voice of the common Father of Christianity, that it is the Holy Mother the Church who wishes to embrace all her children within her bosom, that they may see this profound truth; that they may be influenced by it, by the good example, by the charity and by the exercise of our faith. We need, above all, great charity, my dear friends, because our Divine Lord Himself said: 'By this shall all men know that you are my disciples, that you have love for one another.' It is in the exercise of Christian charity that we shall influence others, that we shall bring them, please God, into the one fold under the one Shepherd.

I rejoice, therefore, in the wonderful ceremony that we have celebrated this morning and in the great promise which this ceremony holds out for the cause of Christian Unity. I am sure that all of us join fervently in those prayers that formed part of this morning's Liturgy in which we begged the blessing of God upon all the needs of the Holy Mother the Church and those who are guiding the Holy Mother the Church. I thrilled to the fact that my name was mentioned a number of times in the Sacred Liturgy; I realized that after you had prayed for the Holy Father you were praying also for me that I might live up to my responsibility as the Shepherd of this flock. You are part of my flock and I welcome that and I rejoice in the fact that I have those who are dedicated to you and to Holy Mother the Church to assist me in discharging this responsibility.

I know that you have been long for this ceremony and I do not wish to delay it longer by many words on my part. What I have said has come from the heart; as I congratulate each and every one of you, I urge you to be proud of your faith, proud in the right way that you should be of your faith, by the constant and faithful practice of the same, by the support of this parish, and by the promotion of the cause of Christian Unity.

Again, I wish to extend my most sincere congratulations, best wishes and welcome to His Excellency, to Father Abbot, to all the Fathers who are present here today, to the choir, to those who assisted in the Liturgy, and to all of you, good people, who are present here this morning, as I invoke THE BLESSING OF GOD THE FATHER ALMIGHTY, GOD THE FATHER, GOD THE SON, AND GOD THE HOLY GHOST, UPON EACH AND EVERY ONE OF YOU. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Bishop Sipovich thanked His Eminence for his inspiring sermon, and addressed some inspiring words both in English and in Byelorussian. Then, there were the customary ovations MNOHAYA LETA (God grant you long life) to the Holy Father, the Cardinal, the Bishop, all the Ecclesiastical and civil authorities, to all the parishioners, friends and benefactors of Christ the Redeemer Church. For this portion His Eminence was inside the sanctuary, at the altar, giving the customary blessings with the hand-cross during the singing of the ovations.

Festive Dinner-Concert. After the Liturgy there was a festive dinner in the auditorium of the new school of St. Sylvester's parish; its pastor, the Rt. Rev. Msgr. John Collins, had kindly let us use it. After dinner there was a short musical program in honor of His Eminence; it consisted of excerpts from the concert which had been given by members of the parish and guests the day before. His Eminence enjoyed it very much and remained until the end. After the concluding prayer, all left the auditorium deeply impressed and inspired by everything that had taken place that day and resolved to work with even greater dedication and zeal at the task which they had so solemnly begun.

Press Coverage. The blessing was very well covered not only by the local press, both Catholic, like The New World and the Narod, and secular, but nationally, such as The New York Times. Radio and television gave a good coverage both before and after the blessing; excerpts from the ceremony were shown on television during the regular evening newscast. This publicity acquainted thousands of people with our church and many subsequently came to worship here.

Pilgrimage to Lisle. On July 4th, which is also the feast of St. Procopius, patron of the Abbey, a very large number of people accompanied Bishop Sipovich to St. Procopius Abbey in Lisle. The purpose of the pilgrimage, as in previous years, was to express our gratitude to the Abbot and the Community for all they have done for Christ the Redeemer Church; this time it was in the most solemn manner, for the first time with the Bishop at the head. At first, there was a solemn Pontifical Liturgy in the college chapel and afterwards a sumptuous dinner in the college refectory. During a short program at the end of the dinner, all expressed gratitude to God for all His marvelous works in our midst and resolved to dedicate themselves wholeheartedly to the task ahead. This also formally concluded the Religious-Cultural Week that was held that weekend. Afterwards, all went in procession to the monastic cemetery to celebrate a memorial service, Panikhida, for all those buried there, particularly for those who were directly connected with the establishment of Christ the Redeemer Church: Abbot Procopius, Father Athanasius, and Father Hapanovich. And with this, the celebration came to an end and all returned back to Chicago.

The Conciliar Period of Vatican II

The year 1959 will be known in the history of the Church as the year Pope John XXIII summoned the Ecumenical Council; and in the history of our church, as the year we found a place of our own; and so, our progress here has coincided with the historic events initiated by the Ecumenical Council. The ultimate goal of the Council, said Pope John, was the reunion and reconciliation of all Christians in the One Church of Jesus Christ. At Christ the Redeemer Church the dominant feature of all its activity since the beginning has been the Apostolate for Christian Unity. The Council, therefore, has given us a new impetus and encouragement. And so, we followed the Council with great interest until its successful conclusion this year, the year of our Tenth Anniversary. All our life and activity during the time of the Council has been geared to reflect its proceedings. We have tried to make known its accomplishments, partic-

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ularly in the field of Christian Unity, and implement its decrees and decisions in our life and activity. With this in mind, we held various gatherings, especially during the Week of Prayers for Christian Unity in January; on two consecutive occasions we were privileged to hear two of the Council Fathers speak of the Council and its work; they were: His Excellency Bishop Raymond P. Hillinger, D.D., and His Excellency Bishop Aloysius J. Wycislo, D.D.

We were saddened, of course, by the death of Pope John but rejoiced when his successor Pope Paul VI was elected and made Pope John's goals for the Council his own. The Historic meeting between Pope Paul VI and Patriarch Athenagoras I in the Holy Land in 1964 became the emblem for our parish bulletin, The Harbinger; and the grace-full events of December 7, 1965--the lifting of the excommunications of 1054 by the two Hierachs--raised our hopes very high and made the future for the cause of Christian Unity much brighter and more hopeful. And the contemplated meeting between the Pope and the Patriarch in Rome would be the final seal of approval, particularly if it should culminate in the concelebration of the Divine Liturgy and partaking of the same Body of the Lord and drinking His Blood from the same Chalice! This is our earnest prayer and hope.

The various Decrees which came out of the Council, particularly those on the Church, on Ecumenism, and on Eastern Rites, were most encouraging and full of promise for the cause of Christian unity. The doctrine on collegiality, the creation of the Synod of Bishops, the new discipline on the Sacraments, particularly on the marriage with the Orthodox, and even communicatio in sacris on special occasions--all add up to creating the necessary conditions under which various difficulties can be examined and settled, and the ultimate reconciliation realized through the flowering of true brotherly love.

On the Local Scene

Changes at the Abbey. Soon after the blessing of our church, Abbot Ambrose became seriously ill, was operated upon, and finally died on December 23, 1961. Naturally, we were all saddened by his death, for we owed so much to him. Members of the parish took part in funeral services to show their deep gratitude and indebtedness to him, and all prayed that his successor would continue in the same spirit. The man who followed him for over two years, as Apostolic Administrator, the Rt. Rev. Gregory J. Roettger, O.S.B., continued Abbey's interest, support, and concern for the welfare of the parish. Finally, on July 8, 1964, the Rt. Rev. Daniel W. Kucera, O.S.B., was elected as the fifth Abbot of St. Procopius Abbey. He is continuing this tradition and we are most grateful to him. We pray that God would bless the Abbey for all this and reward it in the way He knows best.

Founder's Day. Sunday, June 17, 1962, was observed as the Founder's Day, in honor of our beloved Founder, Father Chrysostom Tarasevitch. The Divine Liturgy was celebrated in the morning and in the afternoon there was a festive dinner and a special program in the school auditorium of St. Sylvester's parish. Monsignor Collins had given permission for the use of the hall but he died before the celebration; may he rest in peace. The church was filled to capacity. Bishop Hillinger was the guest of honor and the principal speaker. Father Chrysostom, in acknowledging all the best wishes showered upon him on that occasion, said he felt humbled by the honor bestowed upon him, for he felt that all the faithful members of the church and its benefactors are the real founders of the parish. There was a special commemorative booklet published for this occasion.

TENTH ANNIVERSARY CELEBRATION

The first five-ten years of any undertaking are the hardest; and if one survives this period successfully, the chances for future success are assured. The fifth-tenth anniversary, then, is really an occasion for celebration. And so, mindful of this adage, we felt very much encouraged and wanted to express our gratitude to God for His copious blessings during the first ten years of our life and activity. We decided, therefore, to observe this entire year, from January 1 to December 31, 1965, as our Tenth Anniversary, with special celebrations in the course of the year on May 23 and November 26, concluding it with a special Service of Thanksgiving on December 31st. And, in order to leave for posterity a memorial of this observance, it was decided to publish a special commemorative booklet. The principal celebration, however, was to take place on Sunday, May 23, 1965; the date had a special significance for Byelorussians, for it was also the Feast of St. Euphrosene of Polock, Byelorussia, the principal patronness of the country; she was, furthermore, connected with the church of Christ the Redeemer (Chrysta Spasa) there; we have her icon on the iconostasis; so, it was fortunate that this celebration could be held on her Feast.

Death of Cardinal Meyer. When we began preparing for this celebration, we had hoped, of course, to have His Eminence with us again. But suddenly the sad news of his sickness shocked all of us; we were hoping against hope that he would recover and be able to send us at least a letter for the occasion; but soon it became obvious that only a miracle could save him. But God had other plans for him and took him to Himself Friday, April 9th. Special liturgical services were held in the church for the repose of his noble soul; and all went to pay their last respects to him in the Holy Name Cathedral. We will always be mindful of him and most grateful to him for all he has done for us at Christ the Redeemer. May God reward him with the reward he has so well deserved!

May 23, 1965. While His Eminence Cardinal Meyer could not be with us, His Excellency Bishop Sipovich came from Rome to join with us in this joyful celebration, as he had done on July 2, 1961.

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Providence had again made this possible, for he was coming to the United States for a canonical visitation of the Marian Fathers, whose Superior General he had been elected; and so, we were fortunate that our anniversary occurred this year.

The day began with the concelebration of the Divine Liturgy by the Bishop, Fathers Chrysostom and Vladimir and Monsignor Denissoff. The church was again quite well filled and the ceremony came off with dignity and decorum. Occupying the place of honor was Abbot Daniel; after the Gospel he gave an inspiring homily appropriate for the occasion. The Bishop spoke in both languages at the end, dwelling on the significance of the occasion. The customary ovations and the final blessing concluded the celebration in the church.

After the Liturgy there was a festive dinner with an appropriate program of speeches, singing, and folk-dancing. The climax of the celebration came when Bishop Sipovich imparted to all a special Apostolic Blessing from His Holiness Pope Paul VI. As an expression of gratitude to the Holy Father for this singular honor, the whole gathering, as one man, sang from their hearts MNOHAYA LETA (Ad Multos Annos) to him.

Our New Shepherd. Our sadness over the sudden and untimely departure from our midst of His Eminence Cardinal Meyer was turned into joy on June 16, 1965, when the Apostolic Delegate in Washington announced that the Holy Father has chosen His Excellency the Most Reverend John P. Cody, D.D., Archbishop of New Orleans, as the new Archbishop of Chicago. The time of mourning was turned into a joyful expectation of the arrival and installation of the new Archbishop on August 23rd and 24th. Our daily remembrance in the Divine Liturgy preceded our new Shepherd's arrival; and on August 23rd & 24th there was a delegation from the parish to welcome him into our midst and to assure him of our best wishes and continued prayers for his health, long life, and success in the new Vineyard. We wish to assure His Excellency of our devotion and dedication in the service of the Lord. We wish to thank him also for the inspiring letter which he has graciously written for this anniversary book. May the cause of Christian Unity prosper under him!

Bishop Sipovich's Anniversaries. It was indeed a significant coincidence that this year Bishop Sipovich should observe some important anniversaries of his own; and we were, indeed, privileged to observe them with him here at Christ the Redeemer. This year marked Bishop's 50th year, 25th anniversary of his ordination to the priesthood, and 5th anniversary of his appointment and consecration as a bishop. And so, special festivities were arranged for Sunday, August 1st. As with every celebration, the day began with the Pontifical Divine Liturgy; then followed a special dinner and a family gathering in the church hall; original plans for a pilgrimage to Lisle had to be cancelled because of the weather. As it turned out, all enjoyed the day tremendously, especially the Bishop, for whom this was also a farewell party before his departure for Rome. All wished him God's choicest blessings, good health, long life, and success in all his undertakings, especially on behalf of the Byelorussian people at home and abroad. MNOHAYA LETA-STO HADOU - GOD GRANT YOU LONG LIFE resounded again and again throughout the day.

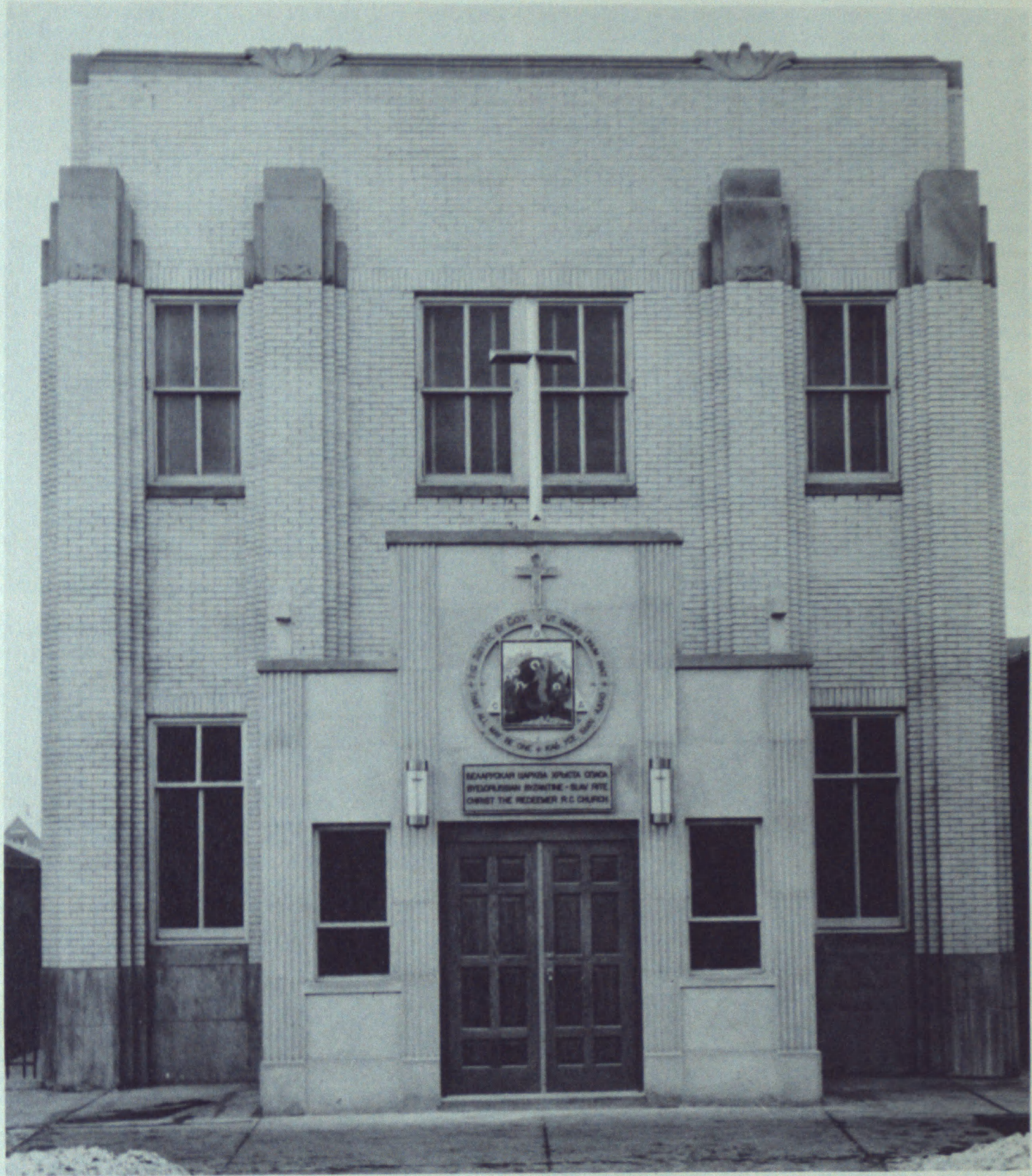
EPILOGUE & PROLOGUE

Now that I have finished, I can begin, says the inspired Writer. We can make his words our own. Now that we have finished our story, we can begin a new one. The past that we have here briefly sketched is only a prelude to the future. This epilogue is but a prologue to what we are now to begin, for, as has been said in my letter, without a firm footing in the past, we cannot build a solid foundation for the future. The highlights of the background and the history of the past ten years that we have touched upon in this brief account will have served their purpose well if they help us to choose the proper course of action now and enable us to plan intelligently for the future. This future, of course, is hidden from us, and we must allow for the unforeseen; but if we know well the past and are firmly rooted in certain basic principles that have motivated and guided this church through the first ten years, then we will know how to adapt ourselves to the unforeseen without betraying those basic principles.

In the account we have purposely followed an impersonal approach; but it does not mean that the action took place in a vacuum without the participation of stalwart men and women; on the contrary, it is they who have made the story; they are the principal actors. Their names and actions are known to Him Who really matters, and He will certainly reward them not only in the life to come but also a hundredfold here on earth. The satisfaction and esteem that our mention could have brought is insignificant in comparison with the reward and spiritual satisfaction that comes from the knowledge "that your Father who sees in secret will repay you." We wish, nevertheless, to express our most sincere and heartfelt gratitude to all these self-sacrificing and devotedly dedicated men and women who have faithfully and loyally labored in this Vineyard of the Lord at Christ the Redeemer; without them we would not be here to recount the story for there would have been no story to recount.

With our gaze, then, fixed above and our feet firmly on the ground, let us continue in the same spirit of selfless dedication to the ideal that we have before us. If we persevere in the spirit of mutual respect and consideration, with sincere love for one another, then we cannot but succeed, for Our Lord has said: "By this will all men know that you are my disciples, if you have love for one another" (John 13, 35).

The End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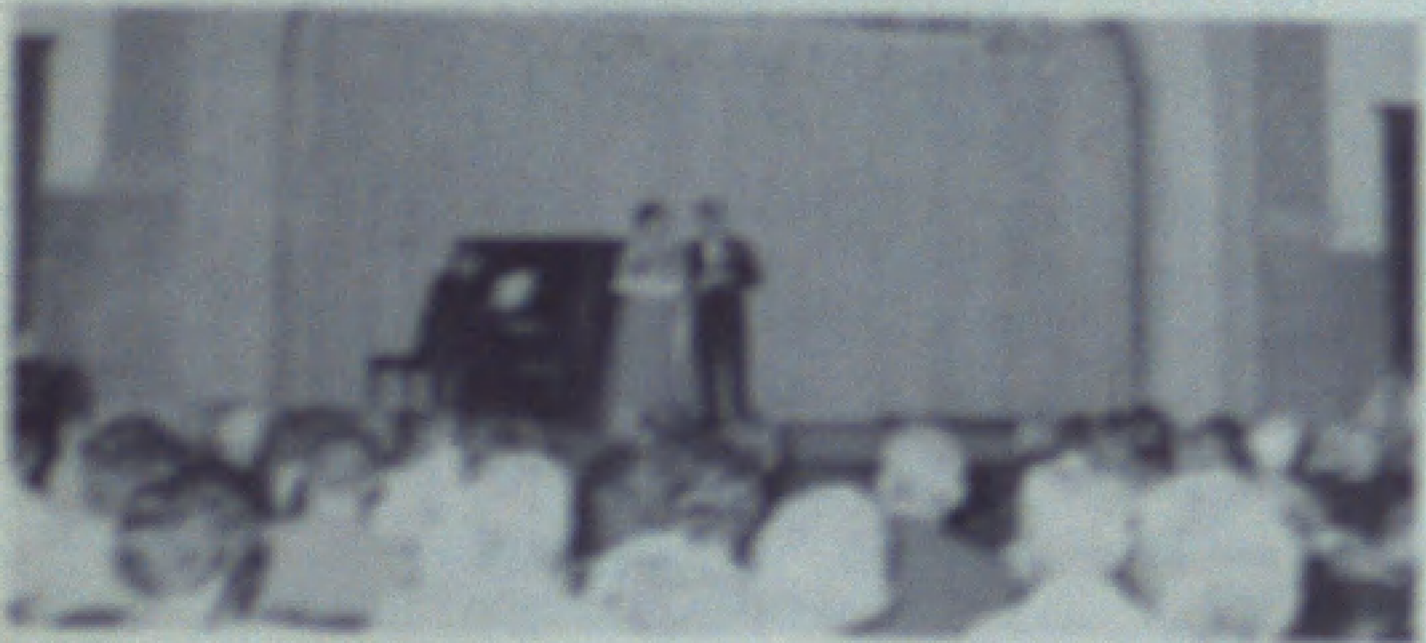
OUR 10

YEARS



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1054—1965

POPE PAUL VI AND PATRIARCH ATHENAGORAS I COMMIT TO OBLIVION THE EXCOMMUNICATIONS OF 1054

THE CATHOLIC-ORTHODOX DECLARATION

THAT ALL MAY BE ONE
The Will of Christ

Grateful to God who mercifully favored them with a fraternal meeting at those holy places where the mystery of salvation was accomplished through the death and resurrection of the Lord Jesus, and where the church was born through the outpouring of the Holy Spirit, Pope Paul VI and Patriarch Athenagoras I have not lost sight of the determination each then felt to omit nothing hereafter which charity might inspire and which could facilitate the development of the fraternal relations thus taken up between the Roman Catholic Church and the Orthodox Church of Constantinople.

They are persuaded that in acting this way, they are responding to the call of that divine grace which today is leading the Roman Catholic Church and the Orthodox Church, as well as all Christians, to overcome their differences in order to be again 'one as the Lord Jesus asked of his Father for them.'

Among the obstacles along the road of the development of these fraternal relations of confidence and esteem, there is the memory of the decisions, actions and painful incidents which in 1054 resulted in the sentence of excommunication leveled against the Patriarch Michael Cerularius and two other persons by the Legate of the Roman See under the leadership of Cardinal Humbertus, legates who then became the object of a similar sentence pronounced by the Patriarch and the Synod of Constantinople.

One cannot pretend that these events were not what they were during this very troubled period of history. Today, however, they have been judged more fairly and serenely. Thus it is important to recognize the excesses which accompanied them and later led to consequences which, in so far as we can judge, went much further than their authors had intended and foreseen. They had directed their censures against the persons concerned and not the churches; these censures were not intended to break ecclesiastical communion between the sees of Rome and Constantinople.

Since they are certain that they express the common desire for justice and the unanimous sentiment of charity which moves the faithful, and since they recall the command of the Lord: "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift before the altar and go, first be reconciled to your brother'' (Matthew 5, 23-24), Pope Paul VI and Patriarch Athenagoras I with his synod, in common agreement, declare that:

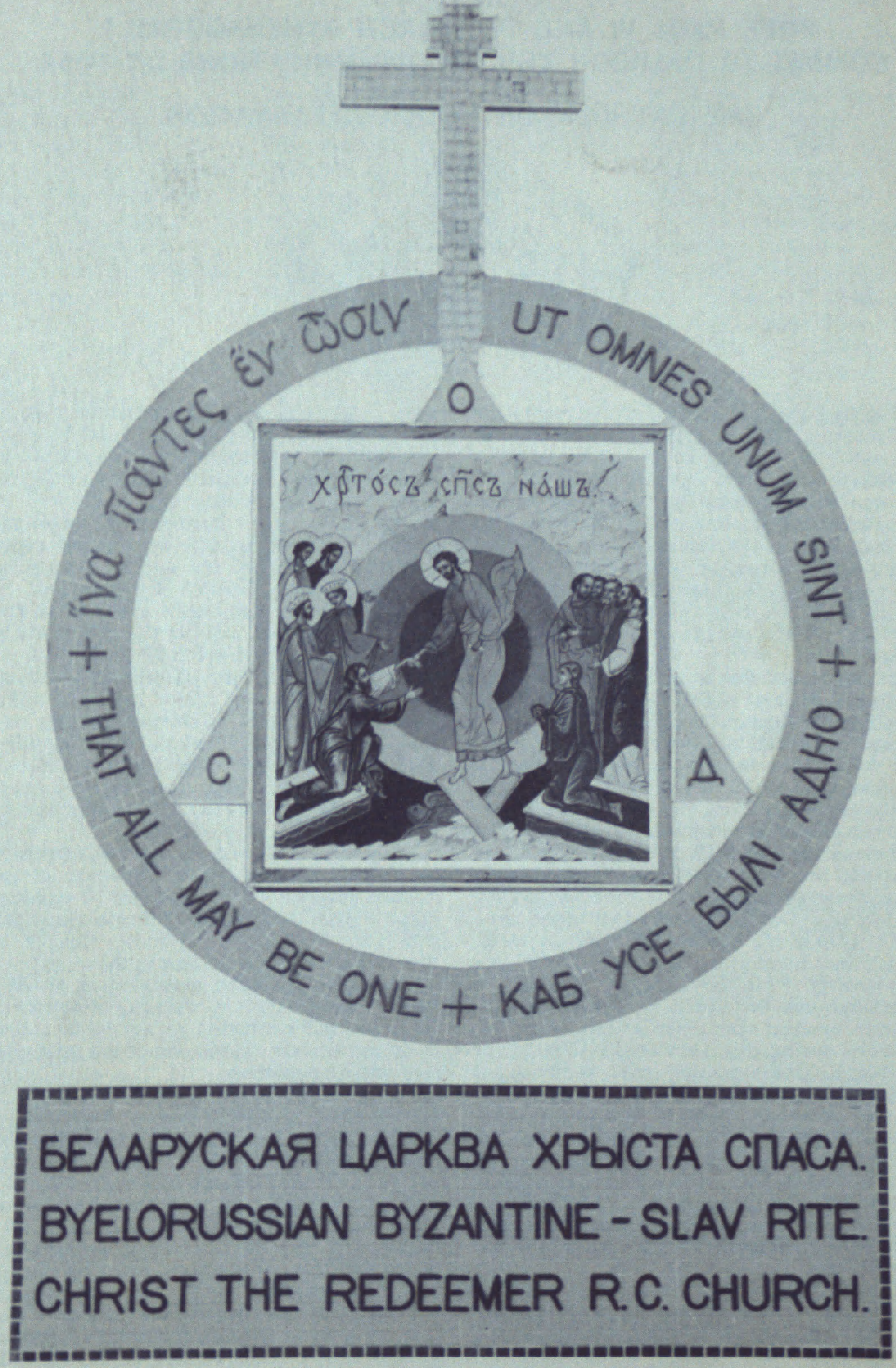
A. They regret the offensive words, the reproaches without foundation, and the reprehensible gestures which, on both sides, have marked or accompanied the sad events of this period.

B. They likewise regret and remove from memory and from the midst of the church the sentences of excommunication which followed these events, the memory of which has influenced actions up to our day and has hindered closer relations in charity; and they commit these excommunications to oblivion.

C. Finally, they deplore the preceding and later vexing events which, under the influence of various factors—among which, lack of understanding and mutual trust—eventually led to the effective rupture of ecclesiastical communion.

Pope Paul VI and Patriarch Athenagors I with his Synod realize that this gesture of justice and mutual pardon is not sufficient to end both old and more recent differences between the Roman Catholic Church and the Orthodox Church. Through the action of the Holy Spirit, these differences will be overcome through cleansing of hearts, through regret for historical wrongs, and through an efficacious determination to arrive at a common understanding and expression of the faith of the apostles and its demands.

They hope, nevertheless, that this act will be pleasing to God, who is prompt to pardon us when we pardon each other. They hope that the whole Christian world, especially the entire Catholic Church and the Orthodox Church will appreciate this gesture as an expression of a sincere desire, shared in common, for reconciliation, and as an invitation to follow out, in a spirit of trust, esteem, and mutual charity, the dialogue which, with God's help, will lead to living together again, for the greater good of souls and the coming of the Kingdom of God, in that full communion of faith, fraternal accord and sacramental life which existed among them during the first thousand years of the life of the Church,


+ ἵνα πάντες ἓν ὦσιν
UT OMNES UNUM SINT +
АДНО
КАБ УСЕ БЫЛІ
+ THAT ALL MAY BE ONE
О
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